

THE
TALENT OF
Deuotion.

A Booke of Prayers
and Meditations, gathered
out of diuers comfortable
places of holy
Scripture.

By Iohn Helliar, Student
in Diuinity.

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To
full
Kni
in t
I. P
fe



vic

To the right Worship-
full, Sir Hugh Portman,
Knight, and Iustice of Peace
in the County of Sōmerſet,
I. H. wiſheth moſt prosperous
felicity in this world, and
in the world to come,
life euerlaſting.

(. . .)

I Oraſmuch as I
ſee by dayly ex-
perience, that
among all the
vices that raigne in men,
A 2 which

The Epistle

which (indeed) are exceeding great, & welnigh innumerable, there is not one to be found, rarer, and more in use, then vnthankfulnessse, which is a vice so odious in the sight of God, that he doth extremely inueigh against it, preferring brute beastes, in the returne of their duty, before his people, saying by the Prophet, The Oxe knoweth his owner, and the Ass his

Dedicatory.

his masters Cryb, but Israel
knoweth not mee. Yea, wee
reade, that euen among bar-
barous people, this vice of
Ingratitude hath been so ab-
horred, as that they used ex-
tremely to punish all such as
they found more willing to
receyue, then ready to re-
quite, adiudging them exe-
crable to God, iniurious to
nature, and unprofitable
members of a Common-
wealth.

The Epistle

wealth. This being considered, I trust, no reasonable man will greatly blame me, if I seek by al meanes possible, to shun so foule a blemish as vnthankfulnes is: so hatefull to God, so lothsome to man, and so repugnant to nature. I therefore finding my selfe so deeply indebted to your worship for your many fauours, and great friendship of late, and from time to time, she
wed

Dedicatory.

wed to me unworthy: And
having no other meanes to
requite any part of the same,
then by leauing some publike
testimony to all posterity, of
my loyal loue, & hearty good
will towards you likewise, to
stand for the meed of so great
a merit: I haue presumed to
dedicate to your Worship,
this my little booke of Pray-
ers and Meditations, which
I haue drawne out of diuers

A 4.

com

The Epistle

comfortable places and pithy Sentences of holy Scripture, as the Spirit of God gave furtherance to my poore ability, endeuoring to bring some small stones to the building of the Temple of the Lord. Wherefore I doubt not, but that you will, of your accustomed courtesy, pardon my presumption, and of your zeale to godlinesse, accept of my poore trauell herein, and
thinke

Dedicatory.

thinke mee rather unable,
then unwilling, any way to
discharge my duty; where-
of I am carefull, as knoweth
the Lord; who euer preserve
your Worship, long to conti-
nue, with increase of godli-
nesse & worship, in his feare.

Your Worships in the
Lord, alwayes to bee
commaunded,

John Helliar.

An Exhortation to the
Christian Reader.



Entle & courteous Reader,
I heere thinke
good to pre-
monish and ad-
uertise thee of three things
in reading this my Booke.
The one is, to let thee know
what prayer is. The other,
how thou must pray. And
last, what fruit springeth of
godly mens prayers. First,
vnderstand thou, that pray-

er

To the Reader.

er, after the minde of Saint
Augustin, is a lifting vp of
the heart vnto God. As we
may prooue, when *Moses*
went to pray for the people,
before he spake any word,
but onely lift vp his heart,
God heard his prayer, and
considered his requests. Se-
condly, how thou must pray:
thou must mind nothing but
heavenly things when thou
prayest: For prayer consi-
steth not in much babbling,
but in the perfect affection of
a pure heart. Also, thou must
bee

To the Reader.

bee in charity with all men,
and in nowise go about to
offer the sacrifice of thank-
giuing, vpon the Altar Christ
Iesus, vlesse thou bee first
reconciled with thy brother,
that is, vlesse thou bee in
charitie with all men.

Lastly, learne what fruite
springeth of a righteous
mans prayer. How much
auayled the prayer of olde
Phinees? Of what efficacy
was the prayer of *Helyas*,
Tobit, and diuers other holy
men and women, which the
holy

To the Reader.

holy Scriptures make mentio
of: Diuers of whose prayers,
I haue heere set downe vnto
thee, wishing thee a zealous
mind to thirst after spirituall
waters; for the day of γ Lord
is at hand. Let vs therefore be
sober & watch, continuing in
prayer, that we may be made
worthy to escape so great a
vengeance, that whē the Lord
himselfe shall descend from
heauen with a showt, and the
voyce of the Arch-angell, &
with the Trumpet of God,
& the dead in him shall rise,

wee

To the Reader.

wee may bee caught in the
clouds to meeete the Lord in
the ayre, euen to continue
with him. To whom with the
Father and the holy Ghost,
three persons, and one on-
ly wise, euerlasting, im-
mortall, and inuisible
God, be honour
and glory, for e-
uer and euer,
Amen.

Farewell in the Lord,

Iohn Helliur.

Amb.

Si vere, fratres, diuites esse cupitis, veras diuitias amate.

Greg.

Quid prodest strepitus labiorum, ubi mutum est cor?

Aug.

Illud versetur in corde, quod profertur in oratore.

Hiero.

Ama sententias scripturarum, et carnis vitia non amabis.

Hugo.

Supplicatio est, quando desiderium mentis cum magna deuotione exprimitur.

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A Prayer to obtrayne
spirituall wisedome.



Mercifull Lord
God, wee thy
humble seruants
desire thy fa-
therly goodnes,
to replenish vs with the
knowledge of thy holy will,
in all wisedome and spiritu-
all vnderstanding, that wee
may walke worthy of the
Lord Jesus, in all thinges
that please thee, being fruit-
full in all good woorkes, and

15

increa-

The Talenc

increasing in the know-
ledge of thee, strengthe-
ned with might, through
thy glorious power, unto all
patience, and long suffe-
ring with ioyfulnesse, gi-
uing thanks unto thee,
which hath made vs meet to
bee partakers of the inheri-
tance of thy Saints in light,
deliuering vs from the po-
wer of darknesse, and tran-
slating vs into the kingdom
of thy deare Sonne Iesus
Christ, in whom wee haue
redemption through his blood.

To

of Deuotion.

To him therefore with the
and the holy Ghost, three
persons and one euertlasting
God, be ascribed all prayse,
dominion and power, both
now and euer. Amen.

A Prayer for increase
of Fayth.

O Heauenly God, Fa-
ther of our Lord Iesus
Christ, which art Father of
all, which is called Father,
both in heauen and earth, I
poore and wretched sinner,

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ce to my knees vnto thy
fatherly goodnesse, beseeching
hee, that thou wilt vouch-
safe to graunt mee, accord-
ing to the riches of thy
glory, & I may be strenght-
ned with might by thy spi-
rit in the inner man, so that
thy Sonne Christ may
dwell in my heart by faith.
and that I being rected and
grounded in loue, may be a-
ble to comprehend with all
thy children, what is that
breadth and length, depth
and height, and to know
what

of Deuotion.

What is the loue of Christ
my Saviour: which loue
passeth knowledge: and al-
so that I may be fulfilled
with all manner of goodness,
and fullnesse which cometh
from thee, O God, which art
able to doe exceeding abun-
dantly aboue all that I can
aske or thinke. To thee, ac-
cording to the power of the
spirit that worketh in me, be
praise both now and euer.
Amen.

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A thanksgiving , for the
death and passion of our Sa-
uiour Christ, and our
Redemption.

O Lord, how greatly are
we indebted unto thy
Majestie, beyng redeemed
with so great a price, beyng
saued so frankly and freely!
Oh, how art thou to bee lo-
ued of vs poore creatures!
How greatly art thou to be
reuerenced, honozed, and
glorified of vs, which hast
so

of Denotion.

so exceedingly loued vs; sa-
ued vs, sanctified and exal-
ted vs, who excused all thy
creatures in rebellion a-
gainst thee! we were vn-
worthy servants, but now
are made free, yea, now are
wee free indeed, in that thy
Sonne hath made vs free.
O giue vs grace to receyue
thy Sonne, being now come
into the world, that we may
bee receyued of him in the
world to come. And so;
this cause, sanctifie our sin-
ful and polluted hearts, that

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hee may boughsafe to enter
into vs, and abide in vs: (for
a cleane Lord must haue a
cleane habitation:) that so
beyng sanctified in earthly
Babylō, we may be thought
worthy to be glorified in
thy heauenly Hierusalem.
Here, there is but tydings
of ioy: but there wee shalen
ioy the ioy it self. Here, there
is but newes that hee is
come: but there wee shall
reape the fruits of his com-
ming, when wee shall be
wedded vnto him in spirit-
uall

of Deuotion,

tual unity, and raigne with
him in the Kingdome of his
Deity, replenished with
that too, that no man shall
take from vs: of the which,
we beseech thee, O Father
to make vs partakers, and
that, for the merites of thy
Sonne and our Sauour,
through the mighty opera-
tion of the holy Ghost. To
which Trinity, yet one
power & vnparted Maiesty.
we ascribe all honoz & glory,
praise and thanksgiuing,
both now and euer. Amen.

A

The Talent

A godly and fruitfull Prayer,
to be vsed in the time of
plague, or sickenesse,
when wee feele, as it
were, Gods hand
heauy vpon

vs.

O Eternall and euerli-
ning God, most meret-
full Father, which of thy
great long suffering and pa-
tience, hast hitherto suf-
fered and boyned with vs most mi-
serable sinners, who haue

so

of deuotion.

so long strayed out of thy
way, and broken all thy
lawes and commaunde-
ments, and haue neither by
thy manifold benefits be-
stowed vpon vs unworthy
and vnthankfull sinners,
nor by the voyce of thy ser-
nants and preachers, by
continvall threatnings out
of thy holy word, hitherto
haue moued, eyther as thy
chil dren, of loue, to turne
vnto thee our most gracious
father, or for feare of
thy iudgements, as humble
and

The Talent

and lowly seruants, to turne
from our wickednesse : and
therefore , most righteous
Iudge, thy patience beyng
(as it were) overcome at
the last, with our obstinate
vnrépẽtance, thou hast most
iustly executed those thy ter-
rible threats, now partly
vpon vs, by plaguing vs so
with most dreadfull and
dearly sicknesse, with trou-
bles of warres, with penu-
ry and scarcenesse of victu-
als, whereby great multi-
tudes amongst vs haue bin
of

of Deuotion.

of late afflicted and consumed. We beseech thee, oh most mercifull Father, that in thy wrath thou wilt remember thy old great mercies, and to correct vs in thy iudgements, and not in thy iust anger; lest wee bee all consumed and brought to nought. Make not so much vpon vs, and vpon our misdeeds and deservings, O most righteous Judge, to take iust vengeance on our sinnes: but rather remember thine infinite mercies,
ob

The Talent

Oh most mercifull Father,
promised to vs by thy deare-
ly beloued Sonne Iesus
Christ our Saviour: for
whole sake, and in whole
name, wee doe earnestly and
humbly craue mercy and
forgiuenesse of our finnes,
and deliuerance from this
horrible sickness, being thy
iust punishment and plague
for the same.

And as thy holy word
doth testifie, thy people in
all ages haue bene plagued
for their finnes, and yet in
their

of Deuotion.

their distresse vnfeignedly
turning vnto thee, and see-
king for thy mercy, obta-
ned the same: So likewise,
we most worthily now af-
flicted with greivous and
deadly plagues, for our
iniquities, pray thee, O
most mercifull father, to
graunt vs thy heavenly
grace, that we may likewise
both truly and vnfeignedly
repent, and obtayne thy
mercy, and deliuerance from
the same: which we beseech
thee, O father of mercy,
and

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and God of all consolation,
to graunt vs, for the same
Iesus Christes sake, our
onely Saviour, Mediator,
and Advocate. Amen.

A Prayer for the strength of
faith in the time of perse-
cution for Christes
sake.

O Almighty, powerfull,
wise, and all-sufficient
God, wee thy humble ser-
uants, prostrating our selues
at thy Majesties seate, doe
humbly

of Deuotion.

humbly bagge thy fatherly
goodnes, to giue vs the grace
of thy holy spirite, whereby
we may be able to resist the
manifold temptations of
the Deuill, with such man-
ly courage, that we may not
be afrayd of those perillous
dapes, wherein, by thy suf-
ferance, the prince of dark-
nesse is broken loose, and ra-
geth in his members against
thy elect, seeking by all cru-
elty, to set vp the kingdom
of Antichrist: against wch,
graunt vs, we beseech thee,

I

strength

The Talent

Strength of sayth, to resist all
their most diuillish doctrine,
by thy pure Gospell, ar-
ming our selues with pati-
ence to abide whatsoever
shall be layd to our charge
for thy trueths sake, know-
ing that therunto wee be
called, not onely to beleene
in Iesus Christ, but also to
suffer for him. Wee know,
O Father, that wee are hap-
py, if wee are counted wor-
thy to suffer for the testimo-
nie of thy Sonne and his
glorious Gospell. Assist vs
there.

ot Deuotion.

therefore, good Father, with
thy grace & holy Spirit, that
wee may quiet our selues,
and reioice in him for whom
wee suffer: for vnto vs both
remainne the vnspokeable
loves, which neyther eye
hath seene, nor eare heard,
neyther the heart of man is
able to comprehend. Let vs
not therefore be afrayd of the
bodily death: for our names
are written vp in y^e booke of
lyfe, as the Prophet David
doeth record, What in thy
sight, precious is the death,

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of thy Saints.

Let vs therefore watch
and pray, that wee bee not
premented in the day of sep-
aration: For now is the day
of the triall of our sayth,
wherein the waters rage,
and the stormy winde
blow. Now will it appeare
whether wee haue builded
vpon the fleeting sands, or
vpon p'vniuersable Rock,
Christ, which is the foun-
dation of the Apostles and
Prophtes, whereon every
house that is builded, grow-
eth

of Devotion.

eth into an holy Temple of
the Lord, by the mightie
working of the holy Ghost.

Wherefore, wee beseech
thee to assist vs with thy ho-
ly Spirit, that in the day of
battell wee may shew our
selues the valliant souldiers
of Iesus Christ, armed
with the armour of God,
that we may be able to stand
steadfast against all the cras-
ty assaults of the diuel, & say
boldly, That Christ is our
Captaine, & we be his Chri-
stians, whose Cognizance

C 2

is

The Talens

is the Crosse, to y^e which he willingly humbled himselfe, euen vnto death, and hath thereby spoyled his enemies: and now hee triumpheth ouer them, in the glory of his Father, making intercession for vs, that here doe remaine to suffer the afflictions, that are to be fulfilled in his mysticall body. To him therefore with the and the holy Spirit, th^{at} in person, but one in substance, bee ascribed all honour, glory, dominion, & power, both
now

of Deuotion.
now and euer. Amen.

A Prayer against the ene-
mies of the truth.

O Lord God of heauen
and of earth, behold the
pvyde of our enemies, and
looke vpon our lowlinesse,
and consider how it stan-
deth with thy Saints, and
make it to bee knownen, that
thou forsakeest not those
which hold the saſt by thee:
and how that thou bringest
them lowe that presume of
C 4 them.

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themselves, and make their
boast in their own strength.

We confesse, O Lord, that
we haue sinned with our fa-
thers: we haue done amiss
and dealt wickedly: yet
thou art gracious and mer-
cifull, and therefore wee be-
seech thee to haue mercy
vpon vs, and giue vs not
ouer vnto a people which
know thee not, lest they say,
where is their GOD:
Grant this, O Father, we
beseech thee, for Iesus
Christis sake, our Mediator
and

of Devotion.
and Advocate. Amen.

A Prayer in the
Morning.

O Eternal, almighty,
and most mercifull
God, Father of our
Lord Jesus Christ,
forasmuch as thou hast, of
thy free grace and mercy,
not onely made mee to thy
Image, but also adopted me
to thy Sonne, and hast com-
manded mee as one of thy
children, to call vpon thee:

Per

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Yet considering the weak-
nesse of my nature to bee
such, that I know not how
to aske as I should, and
thou alone dost know, and
effectually wilt graunt, not
onely what I desire, but a
great deale more then I can
thinke vpon: My Prayer
shall bee vnto thee, my God,
that according to thy pro-
mise, thou wilt powre vpon
me thy spirit of grace and
prayer, which may with
unspeakable glorying make
intercession for me, that not
with

of Deuotion.

with lippes onely, but with
mind and mouth together,
I may vnfeinedly, as be-
commeth a true worshipper
in spirit and truth, call vpon
thee the true and eternall
God. Graunt, I beseech thee,
most mercifull Father, these
graces vnto mee, and what-
soeuer thou in thy mercifull
prouidence knowest to be
necessary for mee and thy
whole Church, for my Sa-
uiour Iesus Christes sake.
In whose name I pray vn-
to thee further, as hee hath
taught

The Talent
taught mee in his Gospell.
Our Father which art, &c.

A private Prayer for the
Morning.

My helpe standeth in
the name of the Lord my
God, which hath made the
heaven & the earth, which al-
one both wordzous things:
and blessed bee the name of
his Majesty for evermore.
Amen.

O Lord, most heauenly
and mercifull Father, 3
glor

of Deuotion.

gine thee most humble, and
heartie thanks, for all thy
graces so freely and plenti-
fully bestowed vpon mee:
wherefore blesse thou the
Lord (O my soule) & all that
is within mee praise his ho-
ly name, which forgiveth
all thy iniquities, & healeth
all thy infirmities: which
redeemeth thy life from
death and destruction, and
crowneth thee with mercy
and compassion, which sa-
tisfieth thy longing with
good things, and protecteth
thee

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thee from thy youth. For
these and all other thy bene-
fits, I praye thee greatly,
and giue thee thanks for
thy exceeding glorie, euen
as it becometh me, every
day to present the Sunne
rising, to blesse thy holy
name, and to worship thee at
the appearing of the day
Aaine.

I doe in like sort most
humbly thank thee, O Lord
my God, for keeping mee
this night past, from the ty-
ranny and power of Sathā,
from

of Devotion.

from the snares and subtil-
nesse of our enemies, and
from the dangers both of
soule and body. And fur-
ther of thy goodnesse, O
Lord, preserve and keepe me
this day, from the Ar-
rowe that flyeth in the day,
and from the Pestilence and
Plague that destroyeth at
nons-lesse.

Open thine eyes over me,
and be thou to mee a might-
y Protector this day, a fir-
mament of strength, a co-
nkering against heate and
par.

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parching, a shadowe at
none-tide, a defence from
offending, an assiter from
falling, a comforter of my
soule, a lightner of my mind,
and a giuer of health and
happinesse in Christ our
Lord. Amen.

A priuate Prayer for the
Euening.

O Almighty and eternall
GOD, Father of our
Lord Iesus Christ. which
together with thy Sonne
and

of Deuotion.

and holy Ghost, didst create
man after thy own likenes.
thou hast made the Moone
for certaine seasons, and
the Sunne which thou hast
created, knoweth his going
downe, thou makest darke-
nes, and it is night, wherein
men betake them vnto rest,
cease from their worke, and
recreat their wearied mem-
bers through sleepe, then
art the God, framing light,
and creating darknes. Vnto
thee therefore, most merci-
full Father, creator of al
things.

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things, doe I yeld most
humble & hearty thanks,
for thine inestimable bene-
fites, not onely for keeping
and preserving me this day,
but all my life. O Lord,
forgive mee my offences,
which this day I have com-
mitted and done against thy
diuine Maiesty, whether
they bee secret & vnknown,
or open: whether they were
done in my youth, or at any
time since: Pardon them,
O Lord, for Iesus Christs
sake: Watch ouer mee, O
cter,

of Deuotion.

eternall Sauiour, lest the
subtil Tempter overtake
mee: keepe me as the Apple
of thine eye: hide me vnder
the shadow of thy wings,
O Lord, that neither visi-
bitions, nor dreames trou-
ble me in the darke. In thy
name, O swete Sauiour, I
will goe to bedde, and giue
 sleepe to mine eyes, & sum-
ber to mine eye-liddes: com-
passe me about, and raise me
again to the comfortable
and ioyfull sight of to mor-
row day-light: And after

The laste
his miserable lyfe ended,
bring mee to the beholding
of eternall happynesse,
where I may praye thee
with thy Saintes eueral-
lingly. Amen.

Another Euening
Prayer.

O Lord God, thy people
Israel did present to
thee Morning and Euening
sacrifices, in token of con-
fessing thee. Wee know, O
Lord, how y^e thou keepst vs
both

of Deuotion.

both Euening & Morning.
But what moze liking sa-
crifice can we offer now,
then our hearts sorrowfull
for our sins, & our tongues
that do prayse & blesse thee?

Wherefore (O Lord) I
present my selfe in all hu-
militie and reuerence be-
fore thy face, beseeching
thee, that thou wouldest
not enter into account, nei-
ther into iudgement with
mee thy poore creature: so
be it that thou looke into the
first or secons Table of thy

10 3

Com.

The Talent

Commaundements, thou
shalt finde that I haue of-
fended thee many wayes :
notwithstanding, like as the
childe hath alwaies recourse
vnto his Father : even so
haue I my refuge and my
retyre vnto thee, O Lord,
that art not lightly angry,
but of great mercie, beseech-
ing thee, that by thy good-
nesse, thou couer my faults,
euen as all things are coue-
red by the darknesse spread
forth ouer the earth.

Alas, my God, I know
that

that
like
do k
uern
Pzi
if the
bee a
that
gels
about
hast
the m
is th
whol
ner s

of Deuotion.

that Satban goeth about
like a roaring Lyon: and I
do know that hee is the go-
uernour of darkenesse, and
Prince of this world: but
if thou bee for me, who shall
bee against mee? It is thou
that hast thousands of An-
gels, which are incamped
about vs, and it is thou that
hast created the hote Sun, &
the shivering cold Moone: it
is thou that gouernest the
whole world, and restest ne-
uer slumber.

Graunt mee therefore

D 4

grace

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grace to rest this night in
peace, and not to sleepe in
terribly things, but more
and more to acknowledge
thy goodnesse, untill thou
call me vnto this so desired
a rest which thou hast pre-
pared for vs.

How sweet and louing
shal this awaking be, when
as in our graues wee shal
heare the voice of thy Sonne
to rayse vs vp againe in a
glorious immortallitie! Yet
while we do awaite for this
last coming, we commend
our

of Devotion.

our selves vnto thee, O hea-
uenly Father, the peace and
preseruacion of thy Church,
Superiours, Magistrates
and all those that haue need
of thy succour: beseeching
thee, that in this oldnesse of
the world, wherein all king-
domes of the worlde doe
shake, thou wouldest bee the
stay of thy people, and in
stead of so many sorrowfull
dayes and yeeres, as wee
haue seene, wee may beholde
somere rest in the middelt of
thy Church: rayle vp dayly



The Talent

O Lord) some foster-father,
& also some refyng place,
for thy chyldren, that no vi-
olent oppreffion euerwhelm
them, & that for thy Sonnes
fake, in whom I trust, and
vpon whom I rest my selfe.
So be it.

The grace of our Lord
Iesus Chyist, and the loue
of God, and the comforta-
ble Communio and fellow-
ship of the holy Ghost, bee
with me, and remaine with
me, to direct, sanctifie, and
gouerne all my wayes,
words,

of Deuotion.
words, and thoughts this
night and euer, Amen.

Another Morning prayer to
be vsed in priuate
families.



Lord our God
& heavenly Fa-
ther, we thy vn-
worthy childre
do here come in
to thy most holy and hea-
uenly presence, to giue thee
praise and glory for all
thy mercies, and man-
fold

The Talent

fold blessings toward vs: e-
specially for that thou hast
preserved vs this night past,
from all the dangers and
feares thereof, hast given vs
quiet rest to our bodies, and
brought vs now safely to the
beginning of this day, and
dost now afresh renewe all
thy mercies vpon vs, as the
Eagle reneweth her bill, gi-
uing vs al things abundant-
ly to enjoy: as food, raiment,
health, peace, liberty & free-
dome from many miseries,
diseases, & casualties which
we

of Deuotion.

We are subiect vnto in this
wo:deuery minute of an
houre: and not onely so, but
also so: bouchiaſſing vnto vs
many good things, not onely
so: necessity, but euen so: de-
light also. But aboue all
(deare father) we praise thy
name so: the blessings of a
better life, specially so: thy
most holy word and Sacra-
ments, and all the good wee
enioy therety: so: the conti-
nuance of the Gospell a-
mongst vs, so: the death of
thy Sonne, and all that hap-
pinesse

The Talent

pinesse which we haue ther-
by. Also because thou hast
chosen vs to life, before
we were, & that of thy mar-
gadnes, & undeserued fauour
toward vs, & hast called vs
in thine appointed time, iu-
stified by thy grace, sanctifi-
ed vs by thy spirit, & adop-
ted vs thine owne children,
and heyes apparant to thy
great crowne. O Lord o-
pen our eyes every day more
and more, to see and consi-
der of thy great and maruel-
lous loue to vs in all these
things.

of Deuotion.

things, that by the due consideration thereof, our harts may bee drawen yet nearer vnto thee, euen moze to loue thee, feare thee, and obey thee: that as thou art enlarged towards vs in mercy, so wee may bee enlarged towards thee in thankesgiuing: and as thou dost abound towards vs in goodness, so wee may abound towards thee in obedience & loue. And lieth (deare father) part neuer weary of doing vs good, notwithstanding
all

The Talent

all our vnworthinesse and
naughtines, therefore let the
consideration of thy great
mercy & fatherly kindnes to-
wards vs, euen as it were,
force our hearts, & compell
vs to come into thy most
glorious presence, with new
songs of thanksgiving in our
mouthes. We pray thee (O
most mercifull God) to for-
giue vs all our vnthankful-
nesse, vnkindnesse, prophane-
nes, and great abusing of all
thy mercies, and specially
our abuse and contempt of
thy

of Deuotion.

thy Gospel; together with al
other the finnes of our life,
which wee confesse are in-
numerable, and mo then can
be reckoned, both in omissi-
on of good things, and com-
mission of euill. Wee most
humbly intreat thez, to set
them all ouer to that recko-
ning which thy sonne Ch:ist
hath made vp for them vpon
his crosse, and neuer to lay
any of them to our charge,
but free y forget all and fo-
give al. Castle downe all our
sins & iniquities to the crosse

C

of

The Talent

of Christ, bury them in his
death, bathe the in his blood,
hide them in his wounds,
let them neuer rise vp in
iudgement against vs. Set
vs free of the miseries y are
vpon vs for sinne, and keepe
back the iudgement to come
both of soule and body, goods
and good name. Be reconcil-
led vnto vs in thy decre-
sonne, concerning all mat-
ters past, not once remem-
bring or repeating vnto vs
our olde and abominable in-
iquities, but accept vs as
right,

of Deuotion.

righteous in him, imputing
his righteousness to vs, & our
sinns to him. Let his righte-
ousnes satisfie thy iustice for
our vnrighteousnes, his obe-
dience, for our disobedience,
his perfection, for our im-
perfection. Moreover, wee
humbly beseech thy god ma-
iesty to giue vs the true sight
and feeling of our manifold
sinnes, that wee may not be
blinded in them through
delite, or hardened in them
through custome, as the
reprobates are, but that wee

The Talent

may be euen wery of them,
and much griued for them,
labouring and struing by al
possible meanes to get out
of them. Good father, touch
our hearts with true repen-
tance for all sinne. Let vs
not take any delight or plea-
sure in any sinne: but how-
soeuer we fall through frail-
ty (as wee fall often) yet let
vs neuer fall finally, let vs
neuer lie doونه in sin, nor
continue in sinne: but let vs
get vp vpon our feet again,
and turne to thee with all our
hearts.

of Deuotion.

hearts, & seeke thee whilest
thou mayest be found, and
whilest thou dost offer grace
and mercy vnto vs. O Lord
encrease in vs that true and
liuely faith, whereby wee
may laye sure hold on thy
Sonne Christ, and rest vp
on his mercies altogether.
Gue vs faith assuredly to
beloue all the great and pre-
cious promises made in the
Gospell, and strengthen vs
from aboue, to walke and a-
bound in all the true & sound
fruits of faith. Let vs walk,

The Talent

not after the flesh, but after
y^e spirit. Let vs feelee y^e power
of thy sons death, killing sin
in our mortall bodies, & the
power of his resurrectiō, rais-
ing vs vp to newnesse of
lyfe. Let vs growe dayly
in the sanctification of the
spirit, and the mortifica-
tion of the flesh. Let vs liue
holly, iustly and soberly in
this present euill worlde,
shewing forth the vertues
of thee in all our particular
actions : that wee may ad-
orne our most holy professi-
on,

of Deuotion.

on, and shine as lights in the
midst of a crooked & sroward
generation, amongst whom
wee liue, beyng gainesfull to
all by our liues and conuer-
sations, & offensiueto none.
To this end wee pray the
fill vs with thy Spirit, and
all spirituall graces: as loue,
wisedom, patience, content-
ment, meekenes, humillity,
temperance, chastity, kind-
nes & affability, & fir vs vp
to ble prater and watchful-
nesse, reading & meditating
in thy law, & all other good

¶ 4

meanes

The Talent

meanes whereby wee may grow and abound in all heavenly vertues: blesse vs in the vie of the meanes, from day to day make vs such as thou wouldest haue vs to be, and such as we desire to be, working in vs both will and oæde, purpose and power.

For then, O Lord, art all in all, thou wilt haue mercy vpon whome thou wilt haue mercy, & whom thou wilt, thou harness. Haue mercie vpon vs therefore (deare father) and neuer leaue vs to
our

ot Deuotion.

our selues, noz to our owne
wils, lusts, and desires, but
assist vs with thy good Spi-
rit, that wee may continue
to the ende in a righteous
course, that so at length wee
may be receiued into glory,
and bee partakers of that
immortall Crowne, which
thou hast laid vp for all that
loue thee, and truely call vp
on thee.

Further we intreat thee,
O heauenly father, to giue
vs all thinges necessary for
this life ; as food, rayment,
health,

The Talent

health, peace, liberty, & such
freedome fro those manifold
miseries which wee lie open
vnto euery day, as thou seest
meete. Blesse vnto vs all the
meanes which thou hast put
into our hands for the sus-
tenance of this frail life. Blesse
our stocke and store, coyne
and cattle, trades and occu-
pations, and all the workes
of our hands; for thy ble-
sing onely maketh rich, and
it bringeth no sorrows with
it. Give vs therefore such a
competency, and sufficiency
of

of Deuotion.

of these outward blessings,
as thou in thy heavenly wis-
dome seest most needfull fo:
vs. Grant these things, good
father, to vs here present, &
to all thine absent, praying
thee in speciall fauour to re-
member our friends & kins-
folks in the flesh, all our good
neighboꝝ and welwillers,
and all those foꝝ whom wee
are bound to pray by na-
ture, by deserts, oꝝ any duty
whatsoever, foꝝ Iesus christ
lake, our onely mediator: to
whom with thee & p^r holy ghost
bee

The Talent
be ginen all prayse and glo-
ry, both now & for evermore.
Amen.

Another Euening Praier to
be vsed in priuate
houles.

O Eternal God, & our
most louing, & deare
father, wee thy vn-
worthy chilozen doe
here fall downe at the foot of
thy great Maiesty, acknow-
ledging from our harte, that
wee are altogether vniworthy
thy

of Deuotion.

thy to come neere thee, o
to look towards thee, because
thou art a God of infinit glo
ry, and wee are most vile, &
abominable sinners, such as
were conceived, and borne in
sinne and corruption, such
as haue inherited our fa
thers corruptions, and also
haue actually transgressed al
thy holy statutes and lawes,
both in thoughts, words and
deeds, befoze wee knew thee,
and since secretly and open
ly, with our selues, and with
others, our particular sins
are

The Talent

are mo then can be subzed:
so, who knoweth how oftē-
times hee offendeth? But
this wee must needs confesse
against our selues, that our
hearts are full of pryde, con-
tousnesse, & the love of this
wo:ld, full of w:ath, anger,
and impatience, full of lying,
dissembling, and deceiuing,
full of vanitie, hardnesse, and
p:ophanenesse, full of infi-
delity, distrust and selfe-
loue, full of lust, vncleannes,
and all abominable desires,
yea our hearts are the very
sinks

sinks
of a
sides
mitt
coe:
wan
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god
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gre
Cen
such
rebe

of Deuotion,

sinks of sinne, and dunghills
of all filthinesse. And be-
sides all this, wee doe o-
mitt h good things we shoulde
doe: for there are in vs great
wantes of faith, of loue,
of zeale, of patience, of con-
tentment, and of euery
good grace; so as thou hast
iust cause to proceed to sen-
tence of iudgement against
vs, as most damnable trans-
gressors of all thy holy
Commandementes, yea
such as are sunke in our
rebellions, and haue many
times,

The Talent

times, and often committed high treason against thy Majesty, and therefore thou mayst iustly cast vs all down into hell fire, there to be tormented with Sathan, and his Angels for ever. And we haue nothing to except against thy Majesty for so doing, sith therein I shouldest deale with vs but according to equitie, & our last deserts. Wherefore, deare father, we do appzeale from thy iustice, to thy mercy, most humbly intreating thee to haue mer-

cy

ot Deuotion.

cy vpon vs, and frely to for-
giue vs all our sinnes past
whatsoever, both new & old,
secret, and open, knowne &
vnknowne, and that for Je-
sus Chyistes sake our onely
Mediator. And wee pray
thee touch our hearts with
true griefe, and vnsayned
repentance for them, that
they may be a matter of con-
tinuall sorrow, and heart-
smart vnto vs, so as nothing
may graue vs more than
this, that wee haue offended
thee, being our special friend

¶

and

The Talent
and Father. Giue vs there-
fore (deare Father) every
day more and more sight
and feeling of our sinnes,
with true humiliation vn-
der the same. Giue vs also
that true and lively sayth,
whereby wee may lay sure
hold on thy Sonne Christ,
and all his merits, apply-
ing the same to our owne
soules: so as we may stand
fully perswaded, y^e whatso-
ever hee hath done vpon the
Crosse, hee hath done so, vs
particularly, as well as for
others.

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Son
crea
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An
fete
bat
our
nar
on

of Deuotion.

others. Giue vs faith (god
father) constantly to be-
lieue all the suete promi-
ses of the Gospell, touch-
ing remission of sinne, and
eternall lyfe, made in thy
Sonne Christ. O Lord in-
crease our faith, that we may
altogether rest vpon thy pro-
mises which are all yea, and
Amen. Yea, that wee may
settle our selues & al that we
haue, wholly vpon them, both
our soules, bodies, goods
name, wifes, children, and
our whole estate : knowyn

The Talent

that all things depend vpon
thy promises, power, and
prouidence, and that thy
word doeth support, and
beare vp the whole order of
Nature. Moreover, we in-
treat thee, O Lord, to streng-
then vs from aboue, to walk
in euery good way, and to
bring forth the fruites of
true faith in all our particu-
lar actions, studying to please
thee in all things, and to be
fruitfull in all good works,
that wee may shew forth
vnto all men by our good
conuer,

of Deuotion.

conuerſation, whoſe choſen
wee are: that wee may ad-
orne and beautifie our moſt
holy profeſſion, by walking
in a Chriſtian courſe, and in
all the ſound fruits and pra-
ctiſe of godlineſſe and true
religion. To this end wee
pray thee ſanctifie our hearts
by thy ſpirit yet more and
more, ſanctifie our ſoules and
bodies, & all our corrupt na-
turall faculties, as reaſon,
underſtanding, will, and af-
fections, ſo as they may bee
fitted for thy worſhip and

¶ 3

ſer-

The Talent

service, taking a delight and
pleasure therein. Stir vs up
to vble prayer, watchfulnes,
reading, and meditation in
thy law, and all other good
meanes, whereby we may
profit in grace and good-
nes from day to day. Blesse
vs in the vble of the meanes,
that wee may daily die to
sinne, and liue to righteous-
nesse. Draw vs yet nee-
rer vnto thee: helpe vs a-
gainst our manifold wants:
Amend our great imper-
fections, renew vs inward-
ly

of Deuotion.

ly more and more ; repayze
the ruins of our hearts: aide
vs against the remnants of
sinne. Enlarge our hearts
to run the way of thy com-
maundements. Direct all
our steppes in thy word: let
none iniquitie haue domi-
nion ouer vs. Assist vs a-
gainst our speciall infirmi-
ties, and master sinnes, that
we may get the victoꝝy ouer
them all, to thy gloꝝy, & the
great peace and comfort of
our owne consciences. Streng-
then vs, good ffather, by thy

¶ 4

grace

The Talent

grace and holy spirit, against
the common corruptions of
the world, as pride, whores-
dome, covetousnesse, con-
tempt of the Gospell, swea-
ring, lying, dissembling, and
deceyving. O deare Father,
let vs not bee overcome of
those filthy vices, or any o-
ther sinfull pleasures, and
sord delights, wherewith
thousands are caried head-
long to destructiō. Arme our
soules against all tēptatiōs
of this world, the flesh, & the
Devill, that wee may over-
come

of Deuotion.

come them all thzough thy
helpe, and keep on the right
way to life, that we may liue
in thy feare, and die in thy
fauour. that our last dayes
may be our best daies, and y
we may end in great peace
of consciēce. Graunt these
things, good Father, and al
other needfull graces for our
soules, or bodies, or any of
thine thzoughout the whole
world, for Iesus Christes
sake. In whose name wee
furthcr call vpon thee as he
hath taught vs in his gospel,
saying.

The Talent
saying, Our Father which
art in Heauen, &c.

A Prayer to be vsed at any
time, by one alone
priuately.

O Lord my God & heauēly
Father, I thy most vn-
worthy childe, do here in thy
sight freely confesse, y^e I am
a most sinfull creature, & dan-
nable transgressor of thy ho-
ly lawes & cōmandements: y^e
as I was boyn & bred in sin,
& stained in y^e wōbe, so haue
I continually brought forth
the

of Deuotion.

the corrupt & ugly fruits of y
infection, & cōtagion wherein
I was first cōceiued, both in
thoughts, words, & woꝝks.
If I should go about to rec-
kon bp my particular offen-
ces, I know not where to be-
gin oꝝ where to make an end.
Foz they are mo the y haire
of my head, yea far moe then
I can possibly feele oꝝ know.
Foz who knoweth y height
& depth of his corruptiō: who
knoweth how oft hee offen-
deth: y only O Lord, know-
est my sinns, who knowest
my

The Talent

my heart: nothing is hid from
thee: thou knowest what
I haue beene, and what I
am: yea my conscience doth
accuse mee of many, and
greenous evils. I daily feele
by wo:full experience, how
fraille I am, how prone to e-
uill, and how vntoward to
all goodnesse. My mind is
full of vanity, mine heart full
of prophaneenesse, mine af-
fections full of deadnesse, dul-
nesse, and blindness, in
matters of thy worship and
service. Yea, my whole soule

is

is full
hard
color
in b
ther
man
ther
fano
high
give
frow
me c
own
tion
fath
thy

ot Deuotion.

is full of spiritual blindnesse,
hardnesse, vnprofitablenes,
coldnesse, and securitie. And
in very deede I am altoge-
ther a lampe of sinne, and a
masse of all miserie: and
therfore I haue forgottē thy
sauiour, and incurred thy
high displeasure, and haue
given thee iust cause to
frowne vpon mee, to giue
me euer, & leaue me to mine
ownecorrupt will and affec-
tions. But (O my deare
father) I haue learned from
thy mouth, that thou art a

God

The Talent

God full of mercy, slow to
wrath, and of great compas-
sion and kindnesse, towards
all such as grone vnder the
burthen of their sinnes.

Wherefore extend thy great
mercy towards mee poore
sinner, and giue mee a ge-
nerall pardon for all mine
offences whatsoeuer, seale
it in the blood of thy Sonne,
and seale it to my conscience
by thy Spirit, assuring mee
more & more of thy loue and
faueur towards mee, and
that thou art a reconciled

Tha

of Deuotion,

Father vnto mee.

Grant that I may in all
time to come, loue thee
much, because much is gi-
uen: and of very lone, feare
thee and obey thee. O Lord
increase my faith, that I
may stedfastly beleue all
the promises of the Gos-
pell made in thy Sonne
Christ, & rest vpon them al-
together: enable me to bring
forth the ioynt fruits of faith
and repentance, in all my
particular actions. Fill my
soule full of ioy and peace

In

The Talent

in beleeuing. Fill mee full
of inward comfort & spiritual
strength against all temp-
tations, glue me yet a
greater feeling of thy loue,
and manifold Mercies to-
wardea mee; worke in
my soule a loue of thy Ma-
iesty, a zeale of thy glory,
an hatred of euill, and a de-
sire of all good things. Give
me victorie ouer those sins,
which thou knowest are
strongest in mee. Let mee
once at last make a conquest
of the world and the flesh:

mosti-

of Deuotion.

mortifie in mee whatsoeuer
is carnal, sanctify me through,
out by thy Spirit, knit my
heart to thee for euer, that I
may scare thy name, renewe
in me the Image of thy Son
Christ daily more and more.

Giue me a delight in the
reading and meditation of
thy word. Let me reioyce
in the publique ministry
thereof. Let mee loue and
reuerence al the faithful mi-
nisters of thy Gospell. San-
ctifie their doctrines to my
conscience, seale them in my

G

scule,

The Talent

sonle, write them in mine
heart, gine mee a soft & mel-
ting heart, that I may tre-
ble at thy word, and bee al-
waies much affected with
godly Sermons. Let not my
sinnes hold backe thy mer-
cies from me, nor mine vn-
woorthinesse stoppe the pas-
sage of thy grace. Opē mine
eyes to see the great wonders
of thy law. Reueale thy se-
crets vnto me, be opē hear-
ted towards me thy vnwoz-
thy servant. Hide nothing
fro mee y may make for thy
glory.

of Deuotion.

g'ory, & the good of my soule.
Blesse all meanes vnto mee
which thou blest for my good:
Blesse all holy instructions
to my soule. Blesse me at all
times both in hearing and
reading thy word. Give mee
the right vse of all thy mer-
cies and corrections, that I
may be the better for them.
Let me abound in loue to thy
chilozen. Let my heart bee
very naxely knitt vnto
them, that where thou lo-
uest most, there I may
loue most also. Let mee

The Talent

watch and pray, that I enter
not into temptation, giue me
patience and contentment
in all things. Let mee loue
thee more and more, and the
world lesse and lesse. So
draw my mind vplward, that
I may despise all transito-
rie things. Let me be so rapt
and rauished with the sight
& feeling of heavenly things,
that I may make a base rec-
koning of al earthly things.
Let mee vse this world as
though I vsed it not. Let me
vse it but for necessity, as
meate

of Deuotion.

meate and drinke. Let me
not bee carried away with
the vaine pleasures and fond
delights therof. Good father,
worke thy good worke in
me, and neuer leaue me nor
forsake mee, till thou hast
brought mee true happines.
Oh deare Father, make mee
faithfull in my calling, that
I may serue thee in it, and
be alwayes carefull to doe
what good I may in any
thing: Blesse me in my out-
ward estate. Blesse my soule
body, gods & name. Blesse

The Talent

all that belongeth vnto me.
Blesse my goings out and
comings in. Let thy coun-
tenance bee lifted vp vpon
me, now and alwaies cheere
me vp with the toyes & com-
forts of thy spirit. make mee
thankful for al thy mercies.
For I must needs confesse y
thou art very kind vnto mee
in all things. For in thee I
liue, moue and haue my be-
ing: of thee I haue my wel-
fare & good being: thou art a
daily friend, and special good
Benefactor vnto mee. I liue
at

of Deuotion.

at thy roſt & charges. I hold
all of thee in Chief, and I
find that y^e art neuer wearie
of doing mee good : thy
goodnelle towards mee is
inſtanchable. O, I can ne-
uer bee thankfull inough
vnto thee for all thy mer-
cies both ſpirituall and co-
porall . But in ſuch mea-
ſure as I am able, I prayſe
thy name for all; beſeeching
thee to accept of my thank-
giuing in thy Sonne Chriſt,
and to giue mee profita-
ble vſe of all thy fauours,

¶ 4

that

The Talent

that thereby my heart may
be fully ~~drawne~~ vnto thee :
giue me, O Father, to be of
such a good nature and dis-
position, that I may be won
by gentlenesse and sayre
meanes, as much as if thou
gauest mee many lashes.
Pardon all mine vnthank-
fulnesse, vnkindnesse, and
great abusing of thy mer-
cies, and giue mee grace to
vse them moze to thy glory
in all time to come. Streng-
then me, deare Father, thus
to continue praying and
glori-

of Deuotion.

glorifying thy name here vpon
on earth, that after this lyfe
I may be crowned of thee
for euer in thy kingdome.
Graunt these petitions, most
mercifull God, not onely to
mee, but to all thy deare
childezen throughout the
whole worlde, for Iesus
Christe sake, in whose name
I doe further call vpon thee,
saying as he taught me. O

our Father which
art in hea-
uen, &c.

A

The Talent

A Prayer vnto GOD , be-
seeching him to heare vs,
and turne his wrath
from vs.

O Lord , thou great and
fearefull God, thou that
keepest couenant and mer-
cie with them which loue
thee and keepe thy comman-
dements: we haue sinned,
we haue offended, we haue
bene disobedient, and gone
back, yea we haue departed
fro all thy precepts, & iudge-
ments:

of Deuotion.

ments: we would neuer fol-
low thy seruants that spake
to vs in thy name. O Lord,
righteousnes belongeth vn-
to thee: vnto vs pertaineth
nothing but open shame.
But vnto thee (O Lord)
pertaineth mercy and for-
giuenes. As for vs, we are
gone back from thee, & haue
not obeyed thy voyce, to
walke in thy lawes which
thou hast layde before vs:
wherefore thou hast diuers
wayes plagued and puni-
shed vs: Yet, O Lord, haue
we

The Talent

wæ not made our Prayers
befoze the, that wæ might
turne againe from our wic-
kednesse, to be learned in thy
traelth.

Wherefoze are wæ now
punished: for thou, O Lord,
art righteous in all thy
wozkes.

Yet, O Lord, although
wee haue done wickedly a-
gainst al thy righteousness,
let thy wrathfull displeasure
be turned away, wæ beseech
the, from vs thy people:
Heare our Prayer and our
inter.

of Deuotion.

intercession: O let thy face
shine euer thy Sanctuarie,
encline thine eare and hea-
ken, (at least for thine own
sake) open thine eyes and
see how wee are desolate: for
we do not call our Prayers
before thee in our righteous-
nesse: no, but onely in thy
great mercies. O Lord,
heare, O forgive, Lord: O
Lord, consider: Carrie not
ouerlong, but turne thy
wraathfull displeasure from
vs, Lord, we beseech thee, for
Jesus Chisties sake, our

Mediator.

The Talent
Mediator and Advocate. A.
men.

A Confession of our sinnes
vnto God, beseeching
him also to ouerthrow
our enemies,

Blessed be thou, O Lord
GOD of our Fathers,
right worthy to bee praised
and honored is thy name
for evermore: for thou art
righteous in all the things
that thou hast done vnto vs:
yea, faithfull are all thy
workes:

of Deuotion.

works: thy waies are right,
and thy iudgements true
in all things: yea, according
to right and equity hast thou
punished vs, because of our
sinnēs. For why? we haue
offended and done wicked-
ly, departing from thee: In
all things haue we trespas-
sed, and not obeyed thy com-
maundements, nor kept
them, neyther done as thou
hast bidden vs, that wee
might prosper. Neuerthe-
lesse, O Lord, wee beseech
thee, deliuer vs not into the
hands

The Talent

hands of our enemies, for
thy Sonnes sake: but par-
don our offences, O good
God, and let our offering of
humble spirits, and contrite
hearts, be acceptable unto
thee, that wee may obtayne
mercy: for there is no con-
fusion unto them that put
their trust in thee. And now
wee follow thee with all our
heart, wee feare thee, and
seek thy face: But be not
to shame, but deale with vs
after thy louing kindnesse,
according to the multitude
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of Deuotion.

of thy mercies, Deliuer vs
by thy myracles (O Lord)
and get thy name an honoz,
that all they which doe thy
seruants euill, may bee con-
founded. Let them be asha-
med thzough thy almightie
power, and let their strength
bee bzoken, that they may
know, how that thou onely
art the Lord God, and
worthy to bee prai-
sed throughout all
generations.
So be it.

A

¶

The Talent

A Thanksgiuing to God, for
all his good blessings.

O That wee could suffici-
ently praise the name
of our God for ever and e-
uer: for wisdome & strength
are his owne: hee changeth
the times and ages: hee pul-
leth downe Kings: hee set-
teth vp Kings: hee giueth
wisdome vnto the wise, and
vnderstanding to those that
vnderstand: hee knoweth
the things that lye in dark-
nesse; for the light dwelleth
with him. I thanke thee,
and

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of Deuotion.

and praye thee (O thou God
of my fathers) that y^e haſt let
me wiſdom & ſtrength, & haſt
reueyled vnto me the things
that I deſired. Thy name be
exalted for ever. Amen.

A Prayer againſt the pride
of our enemies.

O Lord God, maker of all
things, thou mercifull &
grōg, thou righteous & mer-
cifull, y^e art onely a gracious
king, onely liberall, onely iuſt,
Almighty & euertlaſting: thou
that diſdeſt deſtroy Iſrael

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from

The Talent

from all their trouble : then
that hast chosen the fathers,
and hallowed them, recey-
uing the offering for the
whole people of Israel, pre-
serue thine owne portion,
and hallow it : gather those
together, that are scattered
abroade from vs : deliuer
them that are in bondage :
looke vpon them which are
despised and abhorred, that
our enemies may knowe
and see, how that thou art
our God : punish them that
oppresse, and proudly goe
about

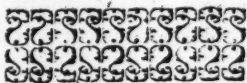
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of Deuotion.
about to dishonour vs. So
shall we praye thy name,
for euer and euer,
Amen.



A Prayer in time of
captiuitie,

O Lord GOD Almighty,
Father of our Lord Je-
sus Christ, which hast made
Heauen and Earth, with all
the

The Talent

the ornaments thereof,
which hast ordained the
Sea, by the word of thy
Commaundement, which
hast shut vp the deepe, and
hast sealed it for thy seare-
full and laudable Name,
which all men feare, and
tremble before the face of
thy vertue, and for the an-
ger of thy threatening, the
which is importable to sin-
ners. But the mercie of
thy promise is great & un-
searchable: for thou art the
Lord God most high, above
all

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I am
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of Deuotion.

all the earth, long suffering,
and repentant for the ma-
lice of men.

Then, Lord, of thy good-
nesse hast promised remis-
sion of finnes to them that
truely repent. Wherefore,
I am bold to come vnto
thee in true humilitie, con-
fessing that my finnes are
more in number, then the
sands of the sea, and mine
iniquities are so multipli-
ed, and greatly increased,
that there is in me no man-
ner of goodnesse: I am hum-

The Talent

bled with many bands of
Iron, and there is in mee no
breathing: I haue provoked
thine anger, and haue done
euill befoze thee, in comit-
ting abominations, & mul-
tiplying offences. And now
I bowe the knees of my
heart, requiring goodnesse
and mercie of thee, O Lord:
I haue sinned, Lord, I haue
sinned, and know mine ini-
quitie: I desire thee by pray-
er. O Lord, forgive mee, for-
give me, and destroy me not
with mine iniquities, ney-
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of Deuotion.

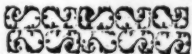
ther doe thou alwaies reme-
ber mine euils to punish
them, but saue mee (which
am vnworthy) after thy
great mercie: and I will
praysse thee everlastingly all
the dayes of my life: for all
the vertue of Heauen pray-
seth thee, and vnto thee be-
longeth glory, woulde
without end.

Amen.



A

The Talent



A Prayer of Sara against
barrenesse.

Blessed bee thy Name, O
G O D of our Fathers,
which whē thou art wroth,
shewest mercie, and in the
time of trouble, thou forgi-
nest the sinnes of them that
call vpon thee: vnto thee, O
LORD, turne I my face: vn-
to thee lift I vp mine eyes:

¶

of Deuotion.

I beseech thee, O Lord, loose
me out of the bonds of this
rebuke, or else take mee vt-
terly away from the earth
Thou knowest, Lord, that
I neuer had desire to man,
and that I haue kept my
soule cleane frō all vnclean-
ly lust: I haue not kept com-
pante with those that passe
their time in sport, neither
haue I made my selfe par-
taker with them that walke
in light behaviour. Piner-
thelesse, an husband haue
I consented to take, not for

my

The Talent

my pleasure, but in thy feare.
Now peradventure, eyther
I haue bene vnworthy of
chilozen, or else were they
vnmeet for me: for thou hap-
ly hast kept mee to another
husband: For why? thy coun-
sell is not in the power of
man. But whosoever loneth
thee and serueth thee aright,
is sure, that if his lyfe bee
tempted and proued, it stan-
deth in the trying: and if he
endure in patience, hee shall
haue a reward and bee high-
ly crowned: and if he bee in
trouble,

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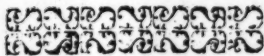
trouble, thou, Lord, no doubt,
wilt deliuer him : and if his
life be in chaffening, that he
shall haue leaue to come vn-
to thy mercie. For thou hast
no pleasure in our damnati-
on: and why? After a storme
thou makest the weather
sayre and still : and after
weeping and heauinesse
thou giuest great ioy.

Thy name, O God
of Israel, be prai-
sed for euer.

Amen.

The

The Talent



The Prayer of Ionas.

In my trouble I called vnto thee, O Lord, and thou heardst me: out of the belly of Hell, I cryed, and thou heardst my voyce. When hadst cast mee downe vnto the bottom of the Sea, and the flood compassed mee about, yea, all thy waues, and rowles of water went ouer mee: I thought that I had

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of Deuotion.

had bene cast away out of
thy sight: but I will yet a-
gaine looke toward thy ho-
ly Temple. The waters
compassed mee, even to the
very soule: the deepe lay a-
bout mee, and the wrenes
were incapt about mine
head. I went downe to the
bottomie of the hilles, and
was barred in with earth
for euer. But thou, O Lord
my God, hast brought by
my life againe out of cor-
ruption: when my soule faint-
ed within mee, I thought
vpon

The Talent

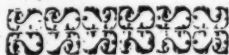
upon thee, O Lord: and my
prayer came in unto thee, e-
uen into thy holy Temple.
They that hold of vayne
vanities, will forsake thy
mercie. But I will do thee
Sacrifice with the voice of
thankesgiving, and will
pay that I haue vowed.
For why? Salvation com-
meth of the Lord, whose
name be prayed
for evermore.

Amen.

A

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of Deuotion.



A godly and Christi-
an Prayer.

O Lord God almighty, all
good, & wise, we are con-
founded before thy holy ma-
iesty: not (**O** Lord) for the
troubles and extreme cala-
mities wherewith we are op-
pressed in these dayes full of
tribulations, anguishes and
teares: but in as much as we
haue

The Talent

haue offended thee, & for as much as our sins, our ingratitude, & rebellions haue kindled thy wrath against vs: & chiefly, forasmuch as y^e wicked & infidels take occasion by thy iust iudgements and corrections, to blaspheme thy holy name. Alas, Lord, we yeeld our selues guiltie before thee, confessing that we are inexcusable, and unworthy to bee named thy children: yea, we are worthy of Hell, and to bee creatures accursed for euer: for

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of Deuotion.

(O our good God) when we
were the children of wrath,
thine enemies, abandoned
to all euill, thou hadst pittie
vpon vs poore and abomi-
nable sinners: Thou hast
cast the eyes of thy fauour
vpon vs. Thou hast giuen
thy welbeloued Sonne Je-
sus Christ, to the shamefull
& cursed death of the Crosse
for vs. Thou hast giuen vs
thy holy Gospel, that blessed
and ioyfull tydings of our
saluation. Thou hast ac-
companied it with thy spirit,

The Talent

to lighten vs, to drawe vs
vnto thee, to make vs par-
takers of the Treasures of
thy kingdome & everlasting
lyfe. Thou hast stretched
out thy hand from Heauen,
to the depth of Hell, to pull
vs backe, and to make vs
thy happy chylozen. Thou
hast done according to the
good pleasure of thy will, in
as much as thou shewest
mercy, on whom thou wilt
shew mercy. Alas, Lord,
ought not wee to acknow-
ledge the day of thy visita-
tion,

of Deuotion.

tion, and the time of saluation: ought not wee to feele the incomprehensible riches of thy grace towards vs, to loue, serue, prayse and adore thee: to renounce our selues, the world and the flesh, and all that which is contrarie to thy glory: yea, to abhorre all that doth displease thee: to walke as the children of light, and to consecrate our selues vnto thee: to bring forth fruites worthy of thy Gospell, & become the children of such a Father: to be

The Talent

as bright lights in the darke
wozld, to giue light to the
poore ignozant ones, to dralw
them with vs into the way
of saluation? But, alas, O
Lord our God, wee (quite
contrary) hauing brought
into thy Church, the wozld
and the flesh, haue kept in
our selues, these enemies of
thy glozy, these plagues of
our soules, and haue serued
them. Our infidelitie and
our flesh haue made vs loue
the Earth more then Hea-
uen, the wozld more then
thy

of Deuotion,

thy kingdome, the filthines
and lust of vaine riches,
more then the treasures of
heauenly and eternall good
things, the smoake of hu-
mane honours, more then
the glorious estate to bee thy
chilozen, and brethren of thy
Sonne Iesus Christ. Come,
tousnelle the roote of all euill,
hath hardened our hearts to
despise the poore ones, even
Iesus Christ in his mem-
bers: wee haue slandered
thy holy Gospel, by fraudes,
deceits, and robbings, as-

The Talent

cupping our traffique, and
doing our affayres, as peo-
ple hauing no knowledge of
thee.

The ayre, in the Cities
where thy word hath bene
preached, hath bene sink-
ing and infected, with the
whoredome, and adulte-
ries, and other infamous
acts that there haue bene
committed. Gluttony, and
drunkennes haue made bu-
tish those, that for thy bles-
sings and bountie, ought to
haue praised thee.

Every

of Deuotion.

Euery man thinketh especially how to pꝛofit & aduance him selfe in this woꝛlde , to the despising of thy holy seruice, and the building of thy Church.

The pꝛofession of thy holy Religion hath serued many, but foꝛ the cloake of their iniquities. We haue put our trust in the arme of flesh, and in the broke reedes, saking comfort foꝛ thy Church of the enemies of it, in so, saking the Fountaine of liuing waters, & the Almighty.

The Talent

tie. Crymes, trespasses,
blasphemies, and iniquities
haue bene winked at and
sapposed, in defiling the seat
of thy Justice, without pu-
nishment: thy threatenings
and promises reiected as va-
nities: the holy Ministry of
thy Word despised, the cha-
stisements which thou hast
exercised vpon our brethren,
neglected, without thinking
what our selues haue deser-
ued: wee haue not felt sor-
row for the afflictions of thy
chilozen, to mourne with
them.

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of Deuotion.

them, and to seare thy iudgements. And what shall wee say moze?

O Lord, our iniquities are as mountaines, our ingratitude and rebellions, as the great deepe, our whole life befoze thee, being nothing els but a continuall sinne, and despising of thy holy Palestie. If they, who neuer heard speake of thy sonne Iesus Christ, and that haue not known thy will, are iustly punished and corrected in thy wrath: what iudgement.

The Talent

ment, what condemnation,
what hels and curses haue
wee deserved, hauing so vil-
lainously, so long, so obsti-
nately, despised thy holy in-
structions, thy promises, thy
threatenings, and the exam-
ples of thy iudgements,
which thou hast exercised
befoze our eyes? And the
voyce of our ingratitude is
ascended befoze thee. Our
iniquities haue and do crie
vengeance against vs. These
are the procurers and aduo-
cates of thy iustice sollicit-
tine

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of Deuotion.

ting these iudgements a-
gainst vs. Our sinnes haue
strengthened our enemies,
and haue made them con-
querours ouer vs. We haue
sowne iniquitie, and wee
haue reaped afflictions, as
thou seest, O Lord our God,
that thy childezen are ban-
ished, spoyled, and impoue-
rished, that they are cruelly
dealt withall, troden vnder-
foote, and exposed to the
laughte of thine enemies.
Our persecutoys make a
scoyne of those, ouer whome
thy

The Talent

thy name is called on, and they make their boast of the euill that they doe: They scatter thy flock: they throw downe the Scepters of thy Sonne Chyist: They de- priue thy chilozen of the pa- sture of thy word.

These temples, where thy people assembled in so great numbers to prasse thee, and to behold thy louing counte- nance, are now filled with people blaspheming thy holy name, and treading vnder their fete, the blood and
glory

of Deuotion.

glozie of thy Sonne Iesus
Christ.

This youth of Dyphans,
fanelings, and others that
went to Schole, being
brought vp in knowledge
of thee, and nourished in
thy feare, is now giuen vp to
the enemies of thy trueth,
to be instructed in the dam-
nable doctrine and seruice of
Antichrist.

O good God, our Sonne
is turned into darkenesse,
the Sonne into blood: our
health into sickness, our life
vnto

The Talent

unto death : and yet if thou
shouldest punish vs, O Lord,
more rigorously , then hi-
therto thou hast done , and
that for one stripe we should
receiue an hundred : if thou
shouldest transport y^e king,
home of thy Sonne Christ
from vs, to the Turkes and
Iewes : if thou shouldest
send such a famine of thy
word, as running thorough
the Forrests to haue some
refreshing, & finding none,
our soules should faint : yea,
Lord , if thou shouldest
throw

of Deuotion.

thow vs downe into hell,
wee confesse that it were ve-
ry right, and yeld our selues
guiltie, acknowledging that
we haue descrued it.

Notwithstanding, O good
G D D and Father, there
is mercie with thee, yea,
thy merites are infinite
to swallowe vp the multi-
tude and grieuousnesse of our
sinnes.

Thou art a God graci-
ous and pityfull, slowe to
wrath, abounding in mer-
cie and trueth, keeping mer-

Is

tie

The Talent

cic for thousands, pardon-
ing iniquity, transgression
and sinne.

Thou hast said, that thou
wilt not the death of a sin-
ner, but rather that hee
turne and live. Convert vs
then (O LORD) that
wee may be converted, and
that wee may live before thee.

Wee are poore sinners,
wee confesse it; but yet thy
Sonne Iesus Christ came
into the world to save sin-
ners. Behold vs then, O
LORD, not in our selues (for

in a

of Deuotion.

we are vnworthy of thy
grace) but behold vs in the
face of thy Sonne Iesus
Christ and for his sake, be at
one with vs, and be mercifull
and fauourable vnto vs, that
in the multitude of our sins,
the greatnesse of thy grace
may shine. If thou regard
our iniquities, who is he
that is able to stand before
thee? We haue bene vn-
faithfull, but thou remaynest
still most faythfull: thou canst
not renounce thy mercie and
goodwill.

The Talent

Wee haue forſaken thee:
but thou haſt promiſed not
to forſake vs. **W**ee haue for-
gottē thee: but thou haſt ſaid
that though a mother ſhould
forget her olde childe, yet
wouldeſt not thou forget vs.

Thou haſt made a coue-
nant with vs, wherein thou
haſt promiſed to pardon our
ſinnes, and to remember our
iniquities no more.

Thou haſt alſo promiſed,
that though our ſinnes
were as red as ſcarlet, thou
wouldeſt make them as white

of Deuotion.

as wool: If they were as red
as crimson, y^e they shoulde be
made as white as snowe.

We are heauy laden, and
labour with our iniquities:
but Iesus Chyist hath called
vs to him, and hath promi-
sed to refresh vs. Haue pity
then on vs, O Lord, haue
pity vpon vs. Let our mis-
eries moue the bowels of
thy mercie. Forgiue vs (O
good God) forgiue vs for
thine owne sake, for the glo-
rie of thy name, and for thy
Sonne Iesus Chyists sake:

¶ 3

Impute

The Talent

Impute vnto vs the goodnes
that is in him, that the euill
that is in vs, may not be im-
puted. When hast punished
the iust, that thou mightest
pardon the wicked. Accept
thou the merits of his death
and passion, for satisfaction of
all that is in vs, worthe of
thy wrath and indignation,
and make vs see the fruits
of our reconciliation with
thee.

If thou wilt afflict our
bodies, haue yet pity of our
soules.

¶

of Deuotion.

If thou wilt impoverish
vs on the earth, deprive vs
not yet of the riches of Hea-
uen.

If thou wilt take away
the bread of our bodies, yet
leave vs the spirituall bread
of our soules.

Though wee bee in re-
proche among our enemies,
yet let not thy name be blas-
phemed.

Though wee be accursed
of the world, yet let vs bee
blessed of thee.

Though the world hate

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vs.

The Talent

vs, yet let thy lone abide
with vs. O LORD, wee are
thine, forsake vs not.

Thou hast sayd, I am the
eternall, this is my name. I
will not giue my glozte vn-
to Images, nor my prayse
vnto another.

For thine owne sake then,
even for thine owne sake,
haue mercie vpon vs.

For why shall thy
Name bee blasphemed for
our sakes?

Not vnto vs, LORD,
not vnto vs: but vnto thy
Name

of Denotion.

Same giue glozy and honour, in shewing forth the riches of thy graces, of thy trueth, and of thy might.

Thou art the **GOD** of glozy: sanctifie thy name, in drawing light out of darknesse, and life out of death, making perfect thy power in our infirmities, and thy great grace in our unworthynesse, to thy prayse and glozy. Hears the blasphemies of thine enemies, boasting themselves in their counsels and their forces,
trium-

The Talent

triumphing and reioycing
in our confession : as if wee
were not thy beloued , thy
people , thy children , thy
Church : as if wee were
cast off from thee : as if thou
wert not able to help oꝝ keepe
vs.

Nevertheless , thou art
our Father, wee are thy chil-
dren : thou art our God, wee
are thine inheritance : thou
art our Redeemer , wee are
the people whom thou hast
bought.

It is thou also (O our
God)

God)

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of deuotion.

God) who by thy word alone
hast created the Heauen and
the Earth, the Sea, and all
that is in them.

It is by thee that all
things live, bee, and haue
their moving: it is of thee,
by thee, and for thee, that
all things are. It is thou
which doest whatsoever thou
wilt. And there is neither
counsel, wisdome, nor strength
against thee.

Repelle then, O Lord,
the rage and furie of thine
enemies, bryake their for-
ces.

The Talent

ces, dissipate their counsels,
confound them in their bold
enterprises which they
have taken in hand against
thee, and thy Sonne Iesus
Christ.

Maintaine the rest of thy
flocke, which thou hast kept
untill this day.

Establishe againe the
Churches, which are renewed
and despised. Suffer not the
memorie of thy name to bee
abolished from the earth: ra-
ther let thy word sound, and
thy Gospell bee preached,
where

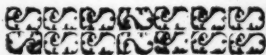
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ot Deuotion.

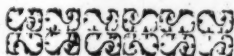
where it hath not yet bene
heard, to gather thine Elect
vnto thee, and to magnifie
thy name, and that wee
maye see it flourish moze and
moze, and the Kingdome of
thy Sonne Iesus Christ
our Lord be aduanc-
ced for euer moze.

Amen.

The



The Talent



The Prayer of Iesus the
sonne of Syrach,

Thanke thee, O Lord,
and king, and prayse thee
O God my Saviour: I will
yeelo praise vnto thy name:
for thou art my defender
and he'per, and hast pre-
serued my body from destruc-
tion, from the snare of tray-
terous tongues, and from the
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of Deuotion.

lippes which are occupied
with lies.

Thou hast bene my hel-
per, from such as stood vp a-
gainst mee, and hast deliue-
red mee after the multitude
of thy mercies, and for thy
holp, names sake,

Thou hast deliuered mee
out of the hands of such as
sought after my lyfe : from
the multitude of them that
troubled mee, and went a-
bout to set fire vpon mee on
euery side, so that I am not
burnt in the midst of the
fire :

The Talent

fire : from the dāpe of hell,
from an vncleane tongue,
from lying words, from the
wicked king, and from an
vnrighteous tongue.

My soule shall prayse the
LORD vnto death: for my
soule drew nigh vnto hell.

They compassed mee
round about on euery side,
and there was no man to
helpe mee.

I looked about mee, if
there were any man that
would succour mee: But there
was none: Then thought I
vpon

vpon
vpon
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vpōn thy mercy, O Lord,
vpōn thy acts that thou hast
done, namely, that thou
deliuerest such as put their
trust in thee, and riddest
them out of the hands of the
Heathen.

Thus lift I vp my pray-
er from the earth, and pray-
ed for deliuerance from
death.

I called vpon the Lord,
my Father, that hee would
not leaue mee without helpe
in the day of my trouble,
and in the time of the p̄sour.

¶

The Talent

I prayesd thy name, continually yalding honoz and thanks vnto it: and so my prayets were heard. Thou sauest mee from destruction, and deliueredst me from this brightecus time.

Wherefore will I acknowledge and praise thee, and magnifie thy Name, O Lord.

When I was yet but young, & yet yer I went a-
Oray, I desired willedome
openly in my prayer: I
came therefore befoze the
Temple,

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Temple, and sought her vn-
to the last. Then flourished
shee vnto mee, as a grape
that is some ripe.

My heart reioyced in
her: and then went my soule
the right way: yes, from my
youth vp sought I after her:
I bowed downe mine eare,
and receiued her.

I found me much wisdom,
and prospered greatly in
her.

Therefore will I ascribe
the glory vnto him, that gi-
ueth mee wisdom: for I

The Talent

and advised to do thereafter.

I will be zealous to cleave
to the thing that is good, so
shall I not be confounded.

My soule hath wrestled
with her, and I haue bene
diligent to bee occupied in
her. I lifted up my hands
on high: then was my soule
lightened through wisdom,
that so I acknowledged my
foolishnesse.

I ordered my soule after
her, and I gave a good trea-
sure in her. Through her
the Lord hath given mee a
newe

newe
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of Deuotion.

newe Song, wherewith I
will prayse hym. Come
vnto mee, ye vnlearned, and
dwell in the house of wise-
dome: withdrow not your
selues from her, but talke
& commune of these things:
for your soules are verie
thirstie.

I opened my mouth, and
spake, Come and buy
wisdom without money.

Rowdowne your necke
vnder her yoke, and your
soules shall receiue wise-
dome.

L 3

Behold

The Talent

Behold with your eyes,
how I haue had but little
labour, and yet haue found
much rest.

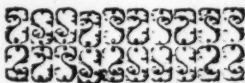
¶ Receyue wisdome, and
ye shall haue plenteousnesse
of silver and gold in posses-
sion. Let your minde re-
sorge in Gods mercie, and
be not ashamed of his praise:
worke his worke betimes,
and hee shall giue you your
reward. To him there-
fore, with the Sonne
and the holy
Ghost, &c.

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of Devotion.



The words of Eleazar, before his martyrdome.

Eleazar, of the age of
four score yeres and
ten, being counselled to
make a countenance as
though hee had eaten flesh,
not lawfull by the lawe of
God to bee eaten, sayd, Yet
had I rather first to be layd
in my grave: for it becometh

¶ 4

not

The Talent

not mine age (said he) in any
wise to dissemble, whereby
many young persons might
thinke, that one of mine age
were now gone to a strange
life: and so through mine
hypocrisy (for a little time of
transitorie life) they might
be deceyued.

By this meanes also
should I defile mine age,
and make it abominable:
for though I were now de-
liuered from the torments
of men, yet should I not es-
cape the hand of Almighty

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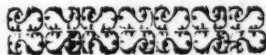
God, neither alīue noꝝ dead.
Wherefoꝛe I will die man-
fully, and do as it behoueth
mine age, whereby I may
(peradventure) leave an ex-
ample of stedfastnesse foꝛ
such as be young, if I with
a ready minde, shall die a
manfull and honest death,
foꝛ the most woꝛthy and ho-
ly lawes.

And in his Partyꝛdome
he sayd, Thou (O Lord,
which hast the holy know-
ledge, knowest certainly:
that whereas I might be de-
liuered

The Talent

liuered from death, I suffer these soze paynes of my body : but in minde I am well content to suffer them, because I feare thes.

So he dyed, leauing a memorzall of his death, soz an example to all people, how to suffer soz the trueths sake.

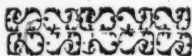


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The wordes of the seven
brethren, and their mother,
which I haue briefly set
downe, as notable and
worthy the noting :

2. Macca-
bees. 7.

One of the brethren sayd
to the King, ~~Will~~ we are
ready rather to suffer death,
then

The Talent

then to offend the lawes of
God.

His brethren and mother
exhorted him, saying,
The Lord God shall
regard the trueth, and com-
fort vs, like as Moses testi-
fieth, and declareth in his
Song, saying, And hee will
haue compassion on his ser-
uants.

The second brother, at
the giuing vp of the ghost,
sayde to the King, Thou
most vngacious person put-
test vs now to death, but the
King

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of Deuotion.

King of Heauen shall rayse vs vp (which die for his Lawes) in the resurrection of euerlasting life.

The thirde Brother, holding out his hands, sayd, These haue I of Heauen, but now for the Law of God I despise them: for my trust is, that I shall receiue them of him againe.

The fourth said, It is better that wee, beeing put to death of men, haue our hope and trust in God: for he shall raise vs vp againe.

The

The Talent

The fifth said to the king,
Thou hast power among
men: for thou art a mortall
man also thy selfe, to doe
what thou wilt: but thinke
not that God hath forsaken
our generation.

The first sayd, We not de-
ceined (O King) for this we
suffer for our own sakes, be-
cause we haue offended our
God, and therefore marvel-
lous things are shewed vp-
on vs: but thinke not thou,
which takest in hand to
strive against G D D, that
thou

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The
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of Deuotion.

thou shalt escape unpunished.

The mother sayd to her sonnes, I cannot tell how you came in my wombe: for I neither gave you breath, nor soule; no, nor life. It is not I that toynded the members of your bodies together, but the maker of the world, which fashioned the birth of man, and began all things. Euen he also, of his owne mercie, shall giue you life and breath againe, like as yee now regard

The Talent

gard not your lines for his
Lawes sake.

Shee sayd to her yongest
Sonne, I beseech thee (my
sonne) looke vpon Heauen
and Earth, and all that is
therein, and consider that
GOD made them, and
mans generation of nought:
so shalt thou not feare this
hangman, but suffer death
stedfastly, like as thy bre-
thren haue done, that I may
receiue thee againe, in the
same mercy with thy bre-
thren.

The

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of Deuotion.

The seventh brother being the youngeſt, ſayd to the King, I will not obey thy commaundement, but the Law that **G D D** gaue vs by Moſes. As for thee, that imaginest all miſchiefe againſt the Iewes, thou ſhalt not eſcape the hand of **G D**: for we ſuffer theſe things, becauſe of our ſinnes. And though **G D** be angry with vs a little while, (for our chaſtening and reformation) yet ſhall he bee at one againe with his ſeruants.

M

But

The Talent

But (O shamefull and most
abominable person) waxe
not proude through vayne
hope, in being so malicious
vpon the seruants of God:
for thou hast not yet escaped
the iudgements of God,
which is almighty, and seeth
all things.

My brethren that haue
suffered a little payne, are
now vnder the covenant of
euermlasting life: but through
the iudgement of God, thou
shalt be punished righteous-
ly for thy pride.

As

As
brethren
my soue-
raignes
sing by
will so
our peo-
ple make
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and in
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only is
people.
God

of Deuotion.

As for me (like as my
brethren haue done) I offer
my soule and bodie for the
flawes of our fathers, cal-
ling vpon G D D, that hee
will soone bee mercifull vnto
our people : yea, and with
paine and punishment, to
make them graunt, that hee
only is God. In mee now,
and in my brethren, the
wrath of Almighty G D D
is at an ende, which righte-
ously is fallen vpon all our
people.

God graunt, that wee

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may

The Talent

may heereby learne of that
good Elcazar, to eschue dis-
sembling, and rather by
death, to give example to
them that live, then by our
life, to bee drawers of other
to cull: and that wee may
learne of this good mother,
to give good counsell to our
children and friends, in the
time of their triall, and that
wee may bee willing with
these her children, to suffer
death or any other affliction
for Christs sake, and the
truth of his Gospel, know-
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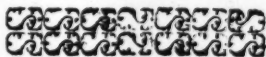
of Deuotion.

ing that the boystrous Sea
tryeth the good Harpner,
and sharp vexations declare
the good Christian: And
also, that in the like affliction
we may shew our selues,
rather stout to with-stand,
then weake to giue ouer; rather
cleauiing to god, then
peeling to euill: for if God
bee with vs, what forceth
who bee against vs? For
when all friends sayle, God
never sayleth them that put
their trust in him, and with
an vnfained heart call to

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him

The Talent
him for grace: which I hum-
bly beseech him of his good-
nesse to graunt vs all, to
his glorie, and the
comfort of our
soules. A,
men.
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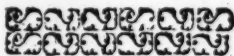


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Comfortable Sentences
against the feare
of Death.

BE not afrayd of them
that kill the body, and
after that haue no more that
they can doe: but feare him,
which after hee hath killed,
hath power to cast into hell,
Luke. 12.4.

The soules of the righte-
ous are in the hand of God,

PS 4.

and

The Talent
and the paine of death shall
not touch them, Wisd. 3.

Be not afrayd of the bo-
dily death: for your names
are written in the booke of
life, Reu. 17.

Right deare in the sight
of the Lord, is the death of
his Saints, Psal. 115.

Blessed are all they that
dye in the Lord, Reu. 14.

In the world ye shall haue
affliction, but be of good com-
fort, for I haue overcome the
world, Ioh. 16. 33.

The afflictions of this
life

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life are not worthy of the
glozy which shall be shewed
vnto vs, Ro. 8. 18.

If God bee on our side,
who can bee against vs? Ro.
8. 31.

The maner how to counsell
them that be in danger
of death.

God thy god Father,
who loneth thee right
well, hauing pittie vpon
thee, my brother, ooth call
thee from this most calamitous
one

The Talenc

ous and miserable woꝛld, to
translate thee vnto him in
ioy perpetual of eternal life.

Wherefoꝛe recommend and
giue thy selfe wholly vnto
him, willing nothing, but as
he will, saying on this wise:

O God my Father, thy
will be done, and not mine.
Crye then with the thiefe
vpon the Crosse, **O** Lord,
remember mee. Crye also
with the Publicane, Lord,
haue pittie vpon mee most mi-
serable sinner.

Crye also with the Woe-
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of Deuotion,

man of Canaan, O Sonne
of David, haue pittie and
compassion vpon mee. And
then, doubt thou not, but the
Lord will not onely heare
thy prayer, but also take pit-
tie vpon thee, and forget
thee all thy sinnes, and thou
shalt bee with him in Para-
dise. Therefore hold thee
fast vpon Christ, and com-
mit thy soule into his kee-
ping, and crye with Iesus
Christ crucified, in this man-
ner, vnto thy heauenty fa-
ther, In thee (O Lord) haue

The Talent

I put my trust, let mee neuer
bee confounded, deliuer mee
in thy righteousness. Bow
downe thine eare vnto
mee: make haste to deliuer
mee.

Be vnto mee a strong
Rock, and my Fortresse, the
house also of my defence, and
for thy names sake direct
and guide mee: for into thy
hands doe I commend my
spirit.

O Lord, my strength and
my Fort, my refuge, and
my deliuerer, my God and
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my Keeper, my Protector,
and the Hope of my salua-
tion: vnto thee (O Lord) I
lit vp my soule: my God, in
thee haue I put my trust,
wherefoze I shal not be asha-
med. keepe me in thy truth,
thou art my GOD and my
saluour. O Lord, remember
thy mercy and compassion,
which was before the begin-
ning of the world. Remember
not, O Lord, the sinnes of
my youth, but according to
thy great mercie, haue pit-
ty vpon me: for thy goodnes
sake,

The Talenc

take, and for the loue of thy
name, forgive me my sinnes,
god Lord: for they are many
in number. Behold mee, O
LORD, with thy pittifull
eyes, take mee away from
these miseries, and rid me
from my sinnes: deliuer my
soule, O Lord, and then shall
I not be ashamed: for in thee
is my trust.

Therefore, if thou wilt call
in this maner, for the ayde
and comfort of God, hee will
helpe thee in time of necessi-
ty, and shall say thus:

Because

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Because he hath loved and
trusted in me, therefore will
I deliuer him: I will exalt
him, because he hath known
my name: hee shall call vpon
me, and I will heare him, I
will be with him in trouble,
yea, I will be with him and
glozify him.

Therefore, O brother,
fight here a good fight, fight
manfully and constantly, as
a true Christian ought to do:
but take heed that thou doost
neuer recople backward, nor
turne thy backe: for there is
no

The Talent

no danger, because Iesus
Christ, the king of glory, is
thy Captaine: in this war he
goeth before thee: follow him
therefore, because hee is thy
Captaine, and will auenge
thee of the enemies of thy
soule: he will keep and defend
thee in this conflict, from all
perill and calamity.

He is no mortal king, but
a king of an infinite power:
he hath already vanquished
and overcome death, Satā, &
hell for thy sake: for Death
is swallowed up in victory.

Christ

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Christ dyed for thee: and
therefore eternall death hath
no right in thee.

Christ descended into
hell for thee, to the end that
hee might deliuer thee from
euerlasting darkenesse.

Wherefore take a good
heart vnto thee, and enter
perforce into this battayle:
Chase away from thee all
feare: for there is no danger
towards thee here.

Thou hast no cause to
feare the straight and severe
iudgement of God: for Je-

¶

lus

The Talent

For Christ is thy Mediator
before him: hee him selfe is
thy Advocate, and Patrone,
Bishop, and Priest: he hath
reconciled thee vnto God,
and hath restored thee vnto
his fatherly affection, which
was estranged from thee,
because of thy sin: but now
is God thy Father, for
Christes sake: he hath care
ouer thee, and now he loveth
thee as his deare Sonne.
Therefore, forasmuch as
this great thing doth sake
thy part, who is hee that can

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wrong ther? or who is hee
that can do thee any injury?
Wherefore wilt thou then
feare? Behold what Saint
Paul sayth, If God bee on
our side, who can be against
vs? who spared not his
owne Sonne, but gaue him
vnto death for vs. Who
shall lay any thing against
Gods chosen? It is God
that iustificth, who shall then
condemne? It is Christ
which is dead, but rather
which is risen againe, who
sitteth also at the right hand

The Talent

of God, and maketh inter-
cession for vs: who shall then
separate vs from the loue of
Christ: Shall tribulation, or
anguish, or persecution, or
hunger, or colde, or naked-
nesse, or perill, or sword: No
truly: for I am perswaded,
that neyther death, nor lyfe,
neyther Angels, nor princi-
palities, nor powers, nor
things present, nor yet to
come, neyther height, nor
depth, neyther any other
creature shall bee able to se-
parate vs from the loue of
God.

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of Deuotion.

God, which is in Christ Ie-
sus our Lord.

¶ herfore, behold, how
Christ Iesus is giuen vnto
thee, with all his riches
Iudice, Innocency, Sal-
uation, and Euerlasting
life, as witnesseth Saint
Paul. Christ Iesus is made
vnto vs by God, wisdom,
Iustification, and Redem p-
tion.

In this same Iesus Christ
then, vpon this corner stone,
collocate and fixe all thy
hope and trust.

The Talent

This Rock is a most sure
and firme foundation, vpon
the which thou mayst with-
out feare build: for there is
no tempest, bee it neuer so
horrible, neither outrage, nor
toymēt, that can once shake
this foundation. In the
which Christ, all thy hope,
and all thy treasure is collo-
cated.

wherefoze, gine thy selfe
wholly vnto him, and be-
loyned vnto him through
faith, inseparably, in such
sort, that neither temptati-

on,

on, no
assayle
it thou
that a
gainst
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did rea
pinion
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think
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is th

of Deuotion.

ow, nor calamitie may once
assayle thee: no, although
it should seeme vnto thee,
that all things did goe a-
gainst thee; no, although
that flesh and blood together
did reason of the contrary o-
pinion; or else, the deuill blo-
wing into thy eares or vn-
derstanding, to make thee
thinke that God is angrie
with thee, and that thou
halt bee damned eternally,
hauing deserued it through
thy desert. For Faith truly
is that, which causeth these

The Talent

things to appeare indeed,
which are hoped for, and
sheweth euidently the things
which are not scene w.th our
eyes.

Thou must heere there-
fore with Abraham, that
holy Patriarke, beleue
firmely, and utter sayth vp-
on sayth, resisting all in-
gagements and temptations
against this blind reason of
thy enemye, who seeketh by
all meanes possible to bring
vs to perdition.

Wherefore thou must
perfectly

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and can
dwt of
his, eu
rayle a
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to Hell
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An
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of Deuotion.

perfectly learne the maner
and custome, which **G D D**
doth obserue in keeping of
his, euen those whom he wil
rayle and lift vp to heauen,
hee casteth first downe vn-
to Hell: for first, hee will
mortifie all those whom hee
will quicken, and vse them
as though hee would con-
demne them; amongst
which miseries, hee doth vse
his manifold mercies.

And this is verily the
onely fire of Purgatorie, in-
to which, **G D D** doth cast
those

The Talent

those that are his , to proue
them, euen as gold is proued
in the furnace. Wherefore,
when thou seekest no other
thing in thæ, but death pre-
sent, and also God seemeth
to bee maruellous angry
with thæ , and as though
hee had bitterly left thæ, yet
call thou by thy faith, which
will defend and deliuer thee,
which is a great tokē that he
hath care ouer thæ: for accor-
ding to þe Prophet, In time
of affliction and tribulation,
hee had minde of his mar-
cia :

cles :
but f
hlea
ner:
pity
so ha
all th
litie
kno
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la
uer
full
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of Deuotion.

cies: for his anger endureth
but y^e twinkling of an eye:
his anger endureth not for e-
uer: for like as a father hath
pity vpon his chilozen, euen
so hath the Lord pitie vpon
all those that feare him.

He knoweth our imbeci-
litie and weakenesse, and he
knoweth that wee are but
dust: but his mercie is euer-
lasting, and endureth for e-
uer.

The Lord is most merci-
full, long suffering, and of
great goodnesse. Therefore
lift

The Talent

Lift. vp thine eyes, and the
iudgement of thy senses,
and also thy reason: Submit
thy selfe, and recommend
thy selfe wholly vnto Christ,
and in whatsoeuer sozt tee
roth intreat thee, take it in
good wroth, & neuer cōsume
the death and colour of this
body, according to the iudge-
ment of thine eyes and sen-
ces, or naturall reason, but
according vnto the word of
GAD, as David saith, The
death of the faithfull is preci-
ous before God, Psal. 116.

Blessed

Ble
die in t
Also
soeuer
neuer
thy m
ding,
may o
Christ
despar
ly vn
God:
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rie:
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of Deuotion.

Blessed are all they that
die in the Lord, Reu. 14.

Also Christ saith, Who-
soever belieueth in mee, shall
neuer taste of death, Ioh. 3.

Wherefoze cast out of
thy minde and vnderstan-
ding, all those things, that
may or can diuert thee from
Christ Iesus, or put thee in
despaire; and cleaue firme-
ly vnto the liuely word of
God: thinke on it, and re-
uoc it often into thy memo-
rie: Inculcate it in thy vnder-
standing: so by the sub-
tilty

The Talent

tilty of thy reason, thou shalt neuer vnderstand, how that by this death, thou shalt passe into euerlasting life.

Wherefoze vnderstand thou, that by death, thou doest depart out of the scule prison of this wo:ld, and thy soule it all rest in vnspokeable ioyes with the Lord, even vntill the last day: although thy body shall be consumed in earth with trozmes, yet shall it rise againe in a new forme and shape,

Reason

or Denotion.

Reason cannot comprehend these things, but sayth
enely. Wherefore, deare
brother, exercise thy self
offentimes in the meditati-
on of this beate or Sym-
bole of the Apostles sayth so
that there be in it no par-
ticle, but that thou
dost diligently
consider
it.

I beleene in God, &c.

How

The Talent



How to speake to a man
that is ready to render
vp the ghost.

O Deare brother in Je-
sus Christ, fight now
that worthy and ballant
fight, and constantly keepe
thy place.

ffire firme and sure in
the bottome of thy heart,
this

this co-
promise
redeem
in the
saint

I an
the life
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Christ
ture by
vato p
for vs,
and off
crifice

of Deuotion.

this comfortable and sweet
promise of Iesus Christ thy
Redeemer, which is spoken
in the eleuent Chapter of
Saint Iohn, saying,

I am the resurrection and
the life: hee that belæueth in
me, shall liue for euer, and
neuer dye.

Our LORD Iesus
Christ did take humane na-
ture vpon him, was subiect
vnto perils and infirmities
for vs, suffered vpon y Cross,
and offered himselfe vp in sa-
crifice for our sinnes, yea, he

by

by

The Talent

by his precious blood, did
purge the sinnes of all man-
kinde.

And this Iesus Christ
will not banish thee away
from him: so; he hath such a
care ouer thee, that there is
no iniury nor calamity can
annoy thee, so; as much as he
doeth continually keepe and
defend thee.

The foundation of the
Church remayneth firme
so; euer, world without
ende.

Iesus Christ sayth, Iohn

IO.

IO. I
boyce, a
and they
gine vnto
and the
neither
them o
my fat
them v
then al,
them o
hand: f
amene.
warb
ther in
thy soule

of deuotion.

10. My Sheepe heare my
boyce, and I know them,
and they follow mee, and I
giue vnto them eternall life,
and they shall neuer perishe,
neither shall any man plucke
them out of my hand: for
my Father, who hath giuen
them vnto mee, is greater
then al, and no man can take
them out of my Fathers
hand: for my Father and I
am one.

Wherefore, deare bro-
ther in Christ, recommend
thy soule vnto God the Fa-

D 2

ther,

The Talent
ther, who loveth thee deare-
ly well: and cry with Chas-
thy brother upon the Crosse,
O Father, into thy handes
I commend my soule.

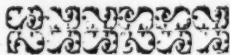
God the Father of al-
mercies, bring thee into ever-
lasting life, and preserve
and keepe thee, unto the
joyfull resurrection
at the day of
Iudgement.
Amen.

~~~~~

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A Prayer

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of Deuotion.



A Prayer to be sayd at the  
howre of death.

**O** Lord Iesu, which art  
the onely health of all  
men liuing, and the euera-  
lasting life of them which dye  
in thy faith; I wretched sin-  
ner giue and submit my selfe  
wholly vnto thy most bles-  
sed will: And I being sure,  
that the thing can not perish

¶ 3

which

The Talent

which is committed vnto  
thy mercie, O Lord, giue  
mee grace, that I may wil-  
lingly leaue this fraille and  
wicked flesh, in hope of the  
Resurrection, which in bet-  
ter wise shall restore it to me  
again. I beseech thee, most  
mercifull Lord IESUS  
Christ, that thou wilt by thy  
grace, make strong my soule  
against all temptations, and  
that thou wilt couer and de-  
fend mee with the Buckler  
of mercie, against all the  
assaultes of the Deuill, I see  
and

of Deuotion,

and acknowledge, that there  
is in my selfe no hope of sal-  
uation: but all my confi-  
dence, hope, and trust, is in  
thy most mercifull good-  
nesse. I haue no merits or  
good woorkes, which I may  
alleadge before thee: of my  
sinnes and euill woorkes (alae)  
I see a great heape; but  
through thy mercie, I trust  
to be in the number of them,  
to whom thou wilt not im-  
pute their sinnes, but take  
and accept mee for righteous  
and iust, and to bee the inhe-

The Talent  
ritour of euerlasting life.

Thou, merciful LORD,  
wast borne for my sake,  
thou diddest suffer both hun-  
ger and thirst for my sake,  
thou didst preach and teach,  
thou diddest pray and fast  
for my sake, thou diddest all  
good woꝝkes and deedes for  
my sake, thou suffrest most  
arlieuous paynes and toꝝ-  
ments for my sake: and fi-  
nally, thou gavest thy most  
precious body to die, and thy  
blood to be shed on the Crosse  
for my sake.

Now,

Sancti-  
ficate  
my heart  
by ha-  
ving  
given  
thy blood  
wash  
fowle  
righte-  
mine  
the m-  
blood,  
sinne-  
W-  
that  
in thy

of Deuotion.

Now, most mercifull  
Saniour, let all these things  
profit mee, which thou free-  
ly hast giuen mee, that hast  
giuen thy selfe for mee. Let  
thy blood therfore cleanse and  
wash away the spotted and  
fowlneſſe of my ſins: let thy  
righteouſnes hide and cover  
mine vnrigheteouſneſſe: let  
the merits of thy paſſion and  
blood, be a ſatiſfaction for my  
ſinnes.

Giue me, Lord, thy grace  
that my faith and ſaluation  
in thy blood wauer not in me,  
but

The Talent

but ever bee firme and constant; that the hope of mercy and life everlasting neuer decay in mee; that Charity waere not cold in me: finally, that the weakenesse of my flesh bee not overcome with feare of death.

Graunt mee, mercifull Saniour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still looke vp on thee; that when death hath taken away the vse of my tongue and speech, yet that

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of Deuotion.

that my heart may cry and  
say vnto thee. O Lord, into  
thy handes I giue and com-  
mit my spirit. Lord Iesu, re-  
ceiue my soule vnto thee. A-  
men.

A thanksgiuing vnto God,  
for calling any of vs  
out of this misera-  
ble world.

O How can we, most lo-  
uing Father, render vn-  
to thee sufficient thanks, for  
thine inestimable goodnesse  
forwarde

The Salent  
towards thy saythfull ser-  
uants, whome, thou calling  
out of this wretched world,  
boughtest to place in thy  
heauenly kingdome, among  
the glorious company of  
thy holy Angels, and blessed  
Saints.

O Lord, full precious is  
the death of the saythfull in  
thy sight.

Blessed are the dead that  
die in thee (O Lord, for they  
are at rest from their paine-  
full trauailes and labours.

The soules of the righte-

on.

of Deuotion.

one are in thy hand, O God,  
and the paynes of death shal  
not touch them.

In the sight of the vnholie  
they appeare to die, but they  
are in peace.

They shine as the sparks  
that runne thorow the red  
dish.

They glister as the shining  
of heauen.

They are as Starres  
world without end.

They are as the Angels  
of God.

They are cloathed with  
white

The Talent

white garments, and have  
golden crownes vpon their  
heads,

They do seruice day and  
night, befoze the glorioꝛs  
throne of thy diuine Maie-  
tie.

They neither hunger nor  
thirst any more; neither  
doeth the sunne or any heate  
fall vpon them; for the  
Lambe, which is in the mid-  
dest of the throne, doeth go-  
uerne the, and leadeth them  
vnto the liuing fountaines of  
waters.

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of Deuotion.

They folloꝝ the Lambe,  
whereſoeuer he goeth.

They haue ſuch ioyes, as  
eye hath not ſene, nor eare  
hath heard; neither is any  
heart able to conceiue them.

Infinite and vnſpeake-  
able are the treasures (O  
Lord) which thou haſt layd  
vp foꝝ them that depart in  
iayth.

Foꝝ theſe thy Fatherly  
benefits towards the ſoules  
of the faithfull, and foꝝ that  
it hath pleaſed thee to call  
this our Chriſtian brother  
from.

The Talent

from this vale of misery, on-  
to thy heavenly kingdome  
wee giue thee most heartie  
thanks, humbly beseeching  
thee, that thou wilt take like  
care for vs, and so gouerne  
vs with thy holy spirit, both  
in sicknesse and in health,  
that wee may liue a good and  
godly life in this present  
world: and whensoever it  
shall bee thy good pleasure to  
call vs hence, wee may, with  
strong faith in thee, and in  
thy Sonne Iesus Christ  
our Lord, commending both

our bodie  
thy me  
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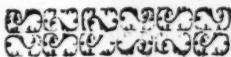
our bodies and soules into  
thy mercifull hands, and  
through thy goodnesse, bee  
placed in thy glorious king-  
dome, among thy faithfull  
chosen people, and so for e-  
uer and euer, praise & mag-  
nifie thee our heauenly Fa-  
ther. To whom with thy  
dearely beloued Sonne Je-  
sus Christ our Lord and Sa-  
lour, and the holy Spirit  
that most sweet comforter,  
be all glorie and honour,  
world without end.

Amen.

10

Com.

The Talent



Comfortable places of  
Scripture, to be vſed  
in the time of af-  
ſtiction,

**O** Come, let vs humble  
our ſelves, & fall downe  
before the Lord, with reue-  
rence and feare.

For hee is the Lord our  
God, and wee are the people  
of his paſture, and the ſheep

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Lord :

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of Deuotion.

of his hands, Psal. 95.

Come therefore, let  
vs turne againe vnto our  
Lord: for hee hath smitten  
vs, and hee shall heale vs,  
Usec. 6.

Let vs repent, and turne  
from our wickednesse, and  
our sinnes shall be forgiven  
vs, Act. 3.

Let vs turne, and the  
Lord will turne from his  
heauy wrath, and will par-  
don vs, Ionas 3.

For we do acknowledge  
our faults, and our sinnes

The Talent

are euer before vs, Psal. 52.

We haue soze prouoked  
thine anger (O Lord) thy  
wraath is ware hot, and thy  
hearte displeasure is soze  
kindled against vs, La. 3.

Thou hast in thine indig-  
nation stricken vs with  
griuous sicknesse, and by  
and by wee are fallen. as  
leaves beaten downe with a  
vehement wind, Esa. 64.

Nowe we acknowledge,  
that all thy punishments are  
lesse then our deservings:  
But yet of thy mercy, Lord,

correct

correct  
and pla  
struction  
Wild.

For  
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Lord) (t  
thou w  
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of Deuotion.

correct vs to amendment,  
and plague vs not to our de-  
struction, Iudith. 8. Iohn II  
Wild. II.

For thy hand is not short-  
ned, y thou canst not helpe,  
neither is thy goodnesse a-  
bated, that thou wilt not.

When hast promised (O  
Lord) that befoze wee crye,  
thou wilt heare vs: whyles  
wee yet speake, thou wilt  
haue mercie vpon vs, Esa.

65.

For none that trust in  
thee, shall be confounded, nei-

D 3

ther

The Talent

ther any that call vpon thee,  
that be despised, Tob, 3. Iob  
5. Osee. 6.

For thou art the onely  
Lord, who woundest and  
doest heale againe; who  
killest, and reuivest, carriest  
enem to hell, and bringest  
backe againe.

Our Fathers hoped in  
thee, they trusted in thee, and  
thou didst deliuer them, Pla.  
22.

They called vpon thee,  
and were helped: they put  
their trust in thee, and were  
not

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Lord)

Lord,

are be

An

of our

of Deuotion.  
not confounded.

**O** Lord, rebuke mee not  
in thine indignatiō, neither  
chasten vs in thy heavy dis-  
pleasure, Psal. 6.

**O** remember not the  
sinnes and offences of our  
youth, but according to thy  
mercie, thinke thou vpon vs  
(**O** Lord) for thy goodnesse.

Haue mercy on vs (**O**  
Lord) for wee are weake: **O**  
Lord, heale vs: for our bones  
are bereed, Psal. 15.

And now in the beration  
of our spirites, and the an.

### The Talenc

guish of our soules, wee re-  
member thee, and wee cry  
vnto thee, heare (Lord) and  
haue mercy, Baru. 3. Ioh. 2.

For thine owne sake, and  
for thy holy names sake, in-  
cline thine eare and heare,  
O mercifull Lord for we do  
not petyze out our prayers  
before thy face, trusting in  
our owne righteousness, but  
in thy great and manifold  
mercies.

Wash vs throughe from  
our wickednes, and cleanse  
vs from our sinnes.

Turne

Turne  
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of Deuotion.

Turne thy face from our  
sinnes, and put out all our  
misdoings.

Make vs cleane hearts,  
O God, and renew a right  
spirit within vs.

Helpe vs, O God of our  
saluation, for the glory o  
thy name: O deliuer vs, and  
be mercifull to our sinnes, for  
thy names sake.

So we that be thy people  
& shepe of thy pasture, shall  
glue thee thanks for ever,  
and will alwayes bee shew  
ing forth thy praise and  
glory,

The Talent  
glozy, from generation to  
generation.

Praise the Lord, O my  
soule, while I live, will I  
praise the Lord: yea, as long  
as I have any being, will  
I sing praises unto  
my God.

Glorie be to the, &c.



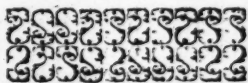
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of Deuotion.



A godly Prayer, to be sayd  
at all times.

**O** Lord, my God, glue vn,  
to mee a heart to desire  
thee; in desiring of thee, to  
seeke thee; in seeking thee, to  
find thee; in finding thee, to  
loue thee; in louing thee, to  
make mee free from mine  
offences; and when I haue  
redeemed them, no more to  
com.

The Talent  
commit them againe.

Againe, giue, O Lord  
God, vnto my heart, repen-  
tance; my spirit, contrition;  
mine eyes, the fountaine of  
teares; and to my hands a-  
bundance of giuing of almes.

Put from me, O God, my  
king, the desire of the flesh,  
and kinde in mee the fire of  
thy love. O thou my redee-  
mer, thrust out of mee the  
spirit of pryde, and graunt  
me mercifully the spirit of  
humility. O God my Saut-  
lor, take from mee the fury  
of

of ange  
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O God  
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mee,  
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baniti  
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e wor  
king,  
belly,

of Deuotion.

of anger, and giue me gent,  
ly the buckler of patience.

O God, my Treasoz, plucke  
away from me the rancour  
and pleasure of the minde,  
and giue mee meekely the  
sweetnesse of the soule. Giue  
mee, most gentle father,  
steadfast faith, sure hope, and  
continuell charitie. O God,  
my Ruler, turne from mee  
vanitie, vnconstantnesse of  
mind, wantonnesse of body,  
ewonnesse of talke, hye loo-  
king, excelle in filling the  
belly, euill speaking of my  
neighb

# The Talent

neighbours, the gileuous  
sinne of back-biting, the itch-  
ing of curiositie, the coue-  
tousnesse of riches, greedines  
of rule, desire of vain-glozy,  
the euill of hypocrisie, the vice  
of flattering, despising of  
the poore, oppressing the  
weake, insatiable avarice,  
cankred enuy, and deadly  
blasphemy.

O God, my maker, cut  
away in me vnreuerent rash-  
nesse, stubburnnesse, vnqui-  
etnesse, idlenesse, sluggish-  
nesse, froth of mind, bulnesse,  
blind,

blindnesse  
cle of  
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of Deuotion.

blindnesse of heart, obstinacie of vnderstanding, crueltie of conditions, disobedience of that which is good, repugning agaynst god continually, not bydding of my tongue, taking the goods of the poore as a prey, doing violence to the weak, flaundering the innocent, neglecting mine inferiours, too much sharpe towards mine household, euil-affectioned towards my friends, and hard-hearted towards my neighbours.

The Talent

O my God, mercie I desire of thee: for thy Sonnes sake, giue mee the woorkes of mercie, and the affections of pity, to suffer with them that bee afflicted, to giue counsell to them which erre. to helpe the miserable, to succour the needie, to comfort the sad, to raise vp them that be oppressed, to refresh the poore, to mourne with them that wepe, to forgive my detters, to spare them which offend against mee, to loue them that hate mee, to

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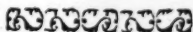
render good for euill, to despise no man, but honour all men, to embrace vertue, and to reiect vice. In aduersity,

**O** Lord, graunt me patience; and in prosperitie, continēce: keepe also my mouth, and set, as it were, an hatch before the doore of my lippes, to tread vnder foot all earthly things, and thirst after heauenly things. So, in respect of thy mercies and loving kindnesse, my soule shal prayse thee world without end, Amen.

**A**

**A**

The Talent



A Prayer for our most gracious  
Souveraigne Lord  
King Iames.

O Almighty, eternal God,  
Creator, Governour,  
and Preseruer of all things,  
Lord of all Lords, and King  
of all Kings, who madest  
man like vnto thine owne  
image, that he should honoz,  
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of Deuotion.

serue, and obey thee onely;  
and that all other thy crea-  
tures should serue to his ble  
and commodity, ever whom  
thou madest him Lord and  
ruler, the forbidden fruite  
onely except. But hee most  
miserable man, by his owne  
disobedience in eating ther-  
of, lost not only that Kingly  
prerogative, but brought  
himselfe and all his posteri-  
tie, into the state of eternall  
damnation. Yet, thou (O  
Lord) in thine vnspokeable  
mercy, diddest then promise,

### The Talent

and in time brought to passe  
that thine onely Sonne be-  
came man like vnto vs, sin-  
except, and was bozne of a  
pure virgin, by thy tyme  
prouidence and power: who  
to redre this, now, most  
miserable man, with all vs,  
whose childzen (by nature)  
we are, vnto the state of e-  
ternall saluation, did suffer  
most shamesfull, most vile, &  
bitter, yea, most cruel & pain-  
full death on the Crosse,  
whereon his glorious bodie  
was broken, and his preci-  
ous

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of Deuotion.

our blood shed a sufficient  
ransome, a full satisfaction,  
and iust recompence of thy  
iustice and law, for all them  
that beleue and embrace thy  
Gospell and sacred trueth.  
But, O Lord our good God,  
bee mercifull vnto vs, who  
by our infirmity (through  
the fall of this lordly man,  
our great graundfather A-  
dam) cannot now liue in any  
peaceable or good condition  
and state, without magi-  
strates and Kings to rule  
and gouerne vs. Where there,

¶ 3

fore

The Talent

foze most humbly and hartly  
beseech thy diuine ma-  
iesty, for the loue of thine  
only Sonne Iesus Christ  
to looke downe with thy fa-  
therly compassion, vpon thy  
Seruant Iames, our most  
gracious King & dread So-  
ueraigne. Cast in his Roy-  
all heart, by the working  
of thy holy Spirit, thy ma-  
nifold good gifts and bene-  
fits; as wiscome, grace, per-  
seuerance in thy trueth, in-  
crease of faith, and affiance  
in thee.

Defend

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of Deuotion.

Defend him (**OLORD**)  
with thy mighty hand, and  
out-stretched arme: graunt  
vnto him a most honozable,  
long and prosperous raigne  
ouer vs.

Mozeour, **O Lord**, if the  
seruice of golden vessels in  
thy Temple at Hierusalem,  
were acceptable vnto thee;  
boughsake this thy seruant  
to bee esteemed in thy sight,  
as a most honourable Or-  
nament in the new Hieru-  
salem, not built with mo-  
ney, by the labour of the ser-

The Talent

wants of the first Salomon:  
but bought with the preci-  
ous blood of the second Sa-  
lomon, thy Sonne our Sa-  
uour.

Behold him, and make  
him to be (**OUR LORD**) as  
the precious Stone of Sig-  
net of thine owne hand, and  
as the Apple of thine eye,  
for thy truths sake. To the  
enemies whereof, make his  
name most dreadfull, and to  
thy Church wheresoever dis-  
persed, most acceptable and  
ioyfull.

Con-

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of Deuotion,

Confound and put to  
shame ( O Lord ) all those  
trayterous Iesuites, Semi-  
naries, and their confede-  
rates, and all other that  
with or procure any enill to  
his royall person, or dimi-  
nution of his kingdomes  
and Imperiall dignity ouer  
them.

And when for the multi-  
tude of our sinnes ( O Lord )  
thou wilt punish vs with  
the wind of thy displeasure,  
by taking from vs this our  
fragrant and sweet smelling  
flowze,

The Talent

flowze, which, wee beseech  
thee, for thine owne names  
sake, long to deferre: then  
(O LORD) plant him in the  
Garden of thy presence,  
where hee may growe and  
dwell in felicitie incompa-  
rable, which the eye hath  
not seene, the eare hath not  
heard, neither euer came it  
into the vnderstanding of  
man; euen those scyes which  
thou hast prepared for him,  
and all thine elect.

Moreover (O LORD)  
graunt thy wisdom and  
grace

grace  
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grace vnto all be his sub-  
iects, that we may aduisedly  
consider, and dutifully call  
to our remembrance, the  
manifold blessings, that wee  
these foure peeres haue in-  
ioyed, and doe presently pos-  
sess, through thy merite, by  
his ministry, auctority, and  
the execution of his kingly  
office: vnder the which we  
doe not onely reape and  
peaceably enioy the frutes  
of our labours, and other  
corporall commodities, but  
also that which is more  
worth

### The Talenc

worth then all this, even the  
freedome and liberty of con-  
science, the preaching and  
bearing of thy most holy  
word, and the administrati-  
on and receiuing of thy ho-  
ly Sacraments.

For all which, and many  
other thy blessings, O Lord,  
worke in vs y grace to paye  
to thy diuine Maiestie, all  
possible and continuall prai-  
ses and thanksgivings, that  
it bee not sayd vnto vs, Are  
there not ten cleansed? or is  
not England preserved from  
all

all  
these  
are  
give  
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great  
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feare  
him,  
honor  
our  
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of Deuotion.

all Tyrannie, and enjoy all these benefits? But where are now they returning to giue thanks?

Quicken our memories therefore (O Lord) that we neuer bee forgetfull of thy great goodnesse towards vs, and make vs more and more for thy sake, reuerently to feare him, duttfully to obey him, and faithfully to loue, honour, and serue him, as our naturall louing Prince and Father, and as the meane by whome we receiue

The Talent

ceiue all these thy good blessings, that his Maestie perceiving our diligence and readinesse to obey and serue him, may be the oftener put in minde to feare, honour, loue, serue and obey thy diuine and incomparable Maestie.

Furthermoze, inspire his royall heart, O Lord, with thy diuine grace, that as hee hath begun to set forth and maintayne thy sacred truth; so hee may zealously and boldly increase, perseuer,

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and continue in the same,  
whereby the filthinesse and  
nakebnesse of Antichrist  
may bee more and more re-  
ueyled, Superstition and  
Idolatrie more and more a-  
bolished and remoued, and  
that oldelying Serpent and  
roaring Lyon, Sathan, our  
ancient enemy, may bee  
more and more restrayned  
and kept backe from his  
malicious purpose, in seek-  
ing to deuoure and drowne  
vs all in ignorance and se-  
curety.

¶ Graunt

The talent

Grant all this, O Lord,  
to our great comfort, his ho-  
nour and immortall fame,  
yea, to the discharge of his  
owne conscience, and kingly  
duty: and euermore reward  
these thine owne good gifts  
in him (O Lord) not for the  
works sake, but for Iesus  
Christes sake.

And when thou shalt, to  
our great sorrow and losse,  
but to his great ioy and pro-  
fit, take him from vs, crown  
him, O most mercifull God,  
with a crowne of euera-  
lasting

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begotten  
our and  
Christ.

To  
and the  
persons  
inuisible  
lasting  
honour,  
power,  
euer and

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King gloze, and gine him the  
full possession of that eter-  
nall kingdome, purchased  
by the blood of that imma-  
culate Lambe, thine onely  
begotten Sonne, our Sau-  
our and Redæmer, Iesus  
Christ.

To whome with thee  
and the holy Ghost, three  
persons and one onely wise,  
inuisible, immortall, & ever-  
lasting God, be ascribed all  
honour, dominion, prayse,  
power, & thanksgiuing, for  
euer and euer. Amen.

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A

The Talent.



A Prayer for the Church  
of God, militant vp-  
on earth,

**O** Almighty Lord God,  
heauenly Father, for  
asmuch as thou hast chosen  
vnto thy selfe a Church, o  
people, to call vpon thy  
Name, and in seruing thee,  
to become fellow-heires  
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inherit  
life:

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with thy Sonne Chriſt, and  
inheritours of euerlaſting  
life :

And becauſe our corrupt  
nature is ſuch, as that we  
are dull of vnderſtanding,  
and much like vnto the  
Eunuche ſpoken of in the  
Goſpell, not able to vnder-  
ſtand thy word, except wee  
haue guides, without which  
we cannot heare : And alſo,  
becauſe none can preach  
vnto vs, unleſſe hee be ſent :  
And finally, becauſe the har-  
ueſt of thy word is excee-

### The Talent

ding great : ~~What~~ beseech  
thee therefore, to send forth  
every day faithfull labour-  
ers into thy harvest, which  
may not bee eye-servants,  
or men-pleasers, to sooth the  
people in their sinnes : but  
rather such as may bee rea-  
dy to fulfill thy will in all  
things, yea, though it were,  
not onely to the hazard and  
losse of their wealth and  
preferments, but also of their  
dearest liues, continually  
crying as loud as they can,  
not leauing off, or bidding  
their

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of Deuotion.

their soules to take their ease, with the rich man, in the twelfth chapter of S. Lukes Gospell, because of the aboundance of their wra'th and riches : but boldely to shewe the people their offences, not saying, Peace, peace : all is well : but playnely to tell them, that the Day of thy comming is at hand, and to exhort them therefore to watch, continuing in Prayer ; not onely shewing them, that thou art a mercifull Father,

R 2

but

The Talent

but also, that thou art a fearful Judge : and to cry with Ionas thy Prophet, not onely, O London, but rather, O England, repent, lest ye be destroyed.

And to this end and purpose, we beseech thee (O our good God) to powze downe the sweet dew of thy heavenly blessings, vpon all Bishops, Ministers, & Foster-fathers of thy Church, by what name oz Title soener they be called, and placed by thee in so high and heavenly

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Pzeourr, wee besech  
thee (O heauenly GOD)  
to blesse all Schooles of good  
learning, especially the two  
Purles of the Prophets,  
Oxford & Cambridge, that  
dayly there may issue out of  
them, swete and comforta-  
ble waters, to water the  
parched places of this Land,  
and to make glad the cities  
of the our God.

Graunt also (O heauenly  
Father) that among all pro-  
ple, ouer whom thy name is

The Talent

called on, thy word preached, may be knowne to be the saueur of life vnto lyfe, and not the saueur of death vnto death.

And also graunt, that it may bying forth in some of vs thirtie, in some foure, and in some an hundred fold, in all of vs, fruites growing vnto enerlasting life.

O Lord, wee also beseech thee, to lighten the ignorant ones, with the grace of thy holy Spirit, that they may haue the true vnderstanding of

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of Deuotion.

of thy most holy will, in where,  
by they may obtayne life e-  
uerlasting.

Vanish from hence (O  
Lord) all Romish errors,  
which remaine among vs,  
together with these Lo-  
cuses (as I may terme the)  
or rather instruments of  
Sathan theyr father: I  
meane, the Quodlibeticall  
Isolates, and Seminarie  
masse-mongers, who, as  
executioners of theyr fore-  
sayd fathers will, seeke by  
all meanes possible, to sub-  
uert

The Talent

uert and ouerthrowe thy  
Church, and Congregation  
of thy saints, blinding poore  
Ignorant people, with their  
Popish lies and pœuith in-  
uentions.

Remoue and take away  
also (if it bee thy will) all  
those sects and shewes of re-  
ligion, which are not any  
way agreeable to thy true  
Religion, & yet make many  
Ignorant people to doubt  
which is right.

But graunt, O LORD,  
we beseech thee, for Iesus  
Christea

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of Deuotion,

Christes sake, that we may  
perseuere and continue in  
that, which is most agree-  
able vnto thy blessed and ho-  
ly will: and that those sheepe  
which erre and goe astray,  
may with great ioy be found,  
and brought into the right  
way: so that we may bee all  
of one fold, vnder one shep-  
heard Iesus Christ, and  
that we may all, as it were,  
in a sweet Harmony, with  
one minde and voyce, prelo  
praise vnto thee, who li-  
uest and raignest with thy  
Sonne

The Talent  
Honne and holy Ghost, for  
euer and euer. Amen.



A Prayer for the remis-  
sion of sinnes,



Almighty and e-  
uerlasting Lord  
God, the deare  
Father of our  
Saviour Iesus  
Christ, which hast made  
heauen & earth, the sea, and  
all

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all that therein is, which art  
the onely ruler & governour,  
conseruer and keeper of all  
things , together with thy  
dearely beloued sonne Christ  
Iesus our Lord, & with the  
holy Ghost our comforter,  
O holy, righteous and wise  
O strong, terrible, mightie  
and fearefull Lord God, go-  
uernour of the whole world,  
iudge of all men: O exor-  
able, patient, and most graci-  
ous Father, whose eyes are  
vpon the wayes of all men,  
and are so cleane, that they  
can.

### The Talent

cannot abide impiety. & searchest the hearts, & triest the very thoughts and reines of al men, thou hatest sinne, and abhozrest iniquitie.

For sinnes sake thou hast grieuouſly punished mankind, thy most deare creature, as thou hast declared by the penalty of death laide vpon all the children of Adam: by the casting of Adam & his offspring out of Paradise, by the cursing of the earth, by the drowning of the world, by the burning of Sodom and Gomor,

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by hardening the heart of  
Pharao, so y<sup>e</sup> no miracle could  
conuert him, by the drowning  
of him & his people in the red  
sea, by the ouerthrowing of  
the Israelites in the wilder-  
nesse, so that of sixe hundred  
thousand there were but two  
that entred into the land of  
Promise, by rejecting King  
Saul, by the punishments  
vpon the seruāt Dauid, not-  
withstanding his hearty re-  
pentance, by giuenously afflic-  
ting Salomon in himselfe &  
his posterity, by the captivity  
of

The Talent

of the ten tribes, and by the  
thrallome of the Jewes,  
wherein vntill this present  
day, they continue a notable  
spectacle of thy wrath to the  
world, against and for sinne.

But of all spectacles of thy  
anger against sin, the grea-  
test and most notable is the  
death and bloudie passion of  
thy dearely beloued Sonne  
Iesu Christ. Great was  
thine anger against sinne,  
when in heauen and earth  
nothing could bee found  
which might appease thy  
wrath,

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ding of  
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wrath, saue the bloud shed-  
ding of ihine onely and most  
dearely beloved Sonne, in  
whom was and is al thy de-  
light: Great was the soze of  
sin, that needed such a salue:  
mightie was the maladie,  
that needed such a medicine.

If in Christ, in whom was  
no sinne, thy wrath was so  
fierce for our sinnes, that he  
was constrained to crie: My  
God, my God, why hast thou  
forsaken mee: Et w great &  
imporable then is ihine an-  
ger against vs, which are

nothing

nothing

### The Talent

nothing but sinfull? They  
that are the childe, through  
the contemplation of thine  
anger against sinne, set forth  
most evidently in the death  
of Christ, doe tremble and  
are afraid, lamenting them-  
selues vpon him, and hartily  
crying for mercy: whereas  
the wicked are altogether  
carelesse and contemptuous,  
nothing lamenting their ini-  
quities, or crying to the  
hearts for mercy and par-  
don. Amongst whom we  
are rather to be placed, than  
amongst

amongst  
that we  
our sin  
thy wo  
sinne b  
measur  
ascend  
brought  
vpon b  
deeds f  
therefo  
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of Deuotion.

amongst thy chilozen, for  
that we are so shamelesse for  
our finnes, and carelesse of  
thy wrath, heaping daily  
sinne vpon sinne, so that the  
measure hath ouerflowed, &  
ascended vp to heauen, and  
brought thy heauy plagues  
vpon vs, which are but ear-  
nests for greater to ensue:  
therefore to vs pertaineth  
shame, and nothing else is  
due but confession.

What shall we doe: what  
shall we say: who shall giue  
vs penitent hearts: who

### The Talent

can open our lips, that our  
mouthes might make ac-  
ceptable confession vnto the:  
Alas, of our selues we can,  
not thinke any good, much  
lesse wish it, and least of all  
doe it. As for Angels, or any  
other creatures, they haue  
nothing but that which they  
haue receiued, and they are  
made to minister vnto vs.  
So that where it passeth the  
power of the master, the mi-  
nister must needs want.  
Alas then, what shall we do?  
Thou art holy, and wee un-  
holy:

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and the  
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worship  
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holy : thou art good, and we  
nothing but euill : thou art  
pure, and we altogether im-  
pure : thou art light, and we  
most darke darkenesse: how  
then can there be any agree-  
ment betwixt vs? What  
now may wee doe? De-  
spaire? No, for thou art God,  
and therefore good: thou  
art mercifull, and therefore  
thou forgivest sinnes: with  
thee is mercy and propitia-  
tion, and therefore thou art  
worshipped.

When Adam had sinned,

5 3 thou

### The Talent

thou gauest him mercy before hee desired it: and wilt thou deny vs mercy which now desire the same? Adam excused his fault, and accused thee: but wee accuse our selues, and excuse thee: and that we be sent empty away? Noe found fauour when thy wrath abounded: and shall we seeking grace, be frustrated? Abraham was pulled out of Idolatrie, when the world was drowned therein: & art thou his God onely? Israel in captivity in Egypt,

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of Deuotion.

Egypt, was gracionly visited, and deliuered: and deare God, the same good Lord, shall we alwaies be forgotten?

How often in the wilderness diddest thou deferre and spare thy plagues at the requests of Moses, when the people themselves made no petition to thee? And seeing we not only now make our petitions vnto thee through thy goodnesse, but also haue a Petitioner for vs, farre above Moses, euen Iesus

### The Talent

Christ, shall we (I say) deare  
Lord, depart ashamed? So  
sone as David said, I haue  
sinned, thou diddest sozth,  
with answere him, that hee  
should not die: thou hadst ta-  
ken away his sinnes: and  
gracious God, even the selte  
same God, shall not wee,  
whiche now with David glad-  
ly confesse, that we haue sin-  
ned; shal we (I say) not heare  
by thy good spirit, that our  
sins be pardoned? I grant,  
that with Manasses we may  
find fauour and mercie.

We.

of Deuotion.

Remember that thou hast  
not spared thine owne one-  
ly deare sonne Iesus Christ,  
but given him to die for our  
sinnēs. to rise for our righte-  
ousnesse, to ascend for our  
possession taking in heauen,  
and to appeare before thee  
for vs for euer, a high priest  
after the order of Melchise-  
dech, that through him we  
might haue free access to  
come to thy throne, now ra-  
ther of grace, than of Justice.  
Remember that thou by him  
hast bidden vs aske, and pro-  
mised

## The Talent

missed y<sup>e</sup> wee should receiue  
saying: Ask, & ye shal haue,  
seeke, and yee shall finde.  
knocke, & it shalbe opened  
vnto you. O deare God,  
and most merke & mercifull  
Father, wee hartly besech  
thee to be mercifull vnto vs,  
for this thy Christs sake,  
for his deathe sake, for thy  
promise, trueth, and mercies  
sake. Haue mercy vpon vs,  
pardon & forgine vs all our  
annes, iniquities, and tres-  
passes, whatscuer we haue  
committed against thee, in  
thought.

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Thou  
Christ  
bee sin  
recus  
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be me  
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of Deuotion.

thought, woꝛd oꝛ deed, ener  
oꝛ at any time hitherto by  
any meanes. Deare Fa-  
ther, haue mercy vpon vs.  
Though we be poore yet our  
Christ is rich: though wee  
bee sinners, yet hee is righ-  
teous: though wee be foolen,  
yet he is wise: though we be  
impure, yet hee is pure and  
holy: foꝛ his sake therefore  
be mercifull vnto vs.

Call to minde how thou  
hast promised, y thou wilt  
powze out of the cleane wa-  
ters, & wash vs frō our filth,  
and

The Talent

and cleanse vs from our e-  
uils. Forget not that thou  
hast promised to take from  
vs our stony hearts, and to  
glue vs soft hearts, new  
hearts, & to put in the mid-  
dest of vs right spirites. Re-  
member thy couenāt, name-  
ly, that thou wilt be our God,  
and we shall be thy people :  
that thou wilt put out of thy  
memozy for ever all our vn-  
righteousnesse, and hast pro-  
mised to wyte in our minds  
and hearts thy lawe and te-  
stimonies.

Remem.

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from  
our  
nife  
and

of Deuotion,

Remember that thou dost  
straitly charge vs to haue  
none other Gods but thee,  
saying, that thou art y<sup>e</sup> Lord  
our God. And then declare the  
same to vs all, wee hartly  
now besech thee. Forgiue  
vs our sinnes, forget our ini-  
quities, cleanse vs from our  
filthines, wash vs from our  
wickednesse, poure out thy  
holy spirit vpon vs. Take  
from vs our hard heartes,  
our stony hearts, our impe-  
nitēt hearts, our distrusting  
and doubtful hearts, our ear-  
nail

## The Talent

nall, our secure, our idle  
 hearts, our impure, malici-  
 ous, arrogāt, enuious, wꝛath  
 full, impatient, couetous, hy-  
 pocriticall, & epicural hearts:  
 and in place thereof giue vs  
 new hearts, soft hearts, fat h-  
 full hearts, mercifull hearts,  
 louing, obedient, chail, pure,  
 holg, righteous, true, simple,  
 lowly, and patient hearts, to  
 feare thee, to loue thee, to  
 trust in thee for euer.

Write thy law in our  
 hearts, grant it in our minos,  
 we hartily beseech thee.

vs

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of Deuotion.

be y<sup>e</sup> spirite of prayer: make  
be diligent and happy in the  
worke of our saluatiō, take  
into thy custody & governāce  
for euer our soules & bodies,  
our liues & all that euer wee  
haue. Tempt be neuer fur-  
ther, than y<sup>e</sup> wilt make be a-  
ble to beare: & whatsoener y<sup>e</sup>  
knowest wee haue need of in  
soule or body (deare God &  
gracious father) vouchsafe to  
giue be the same in thy good  
time: & alwayes as thy chil-  
dren guide be, so that our  
life may please thee, and our  
death

The Talent

death praise thee, through  
Jesus Christ our Lord: for  
whose sake we heartily pray  
thee to graunt these things  
thus asked, and all other  
things necessarie for soule &  
body, not onely to vs, but to  
all others also, for whom  
thou wouldest y we should  
pray, specially for thy chil-  
dren that be in thraldome,  
in exile, in pryson, misery,  
beautynesse, pouertie, sick-  
nesse, &c.

We mercifull to the whole  
realme of England, & graunt  
vs

vs all  
turne  
we so  
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thy hol

of Deuotion.

vs all true repentance, and  
turne from vs the euils that  
we so wickedly haue deser-  
ued. Pardon our enemies,  
persecutors, & slanderers, &  
if it be thy pleasure, turne  
their hearts. Be mercifull  
vnto our parents, brethren,  
and sisters, friends, kinfolke  
and familiars, neighbours,  
and such as by any meanes  
thou hadst coupled & linked  
to vs by loue or otherwise:  
and vnto vs poore sinners  
here gathered together in  
thy holy name, graunt thy

¶

blessing

## The Talent

bleſſing and holy ſpirite to  
ſanctifie vs, and diſpell in vs  
as thy deare children, to  
keepe vs this day and fo: e-  
uer from all euill, to thy e-  
ternall gloꝝy, and our euer-  
laſting comfort, and the pro-  
ſite of thy Church: which  
mercifully maintaine, che-  
riſh and comfort, ſtrength-  
ning the that ſtand, ſo y they  
neuer fall, liſting vp them  
that bee fallen, and keepe vs  
from falling from thy truth,  
thꝛough the merites of thy  
dearely beloued ſonne Jeſu  
Chriſt

Chriſt  
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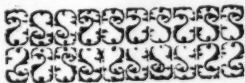


of Deuotion.

Christ our onely Sauour,  
which lieth and raigneth  
with thee and the holy  
Ghoſt: to whom be  
all praife and ho-  
nour, both now  
& for euer.  
Amen.



The Talent



A Psalm of thanksgiving  
for deliuerance from the  
plague, or any other kind  
of sicknes, trouble or  
affliction.

**L**ORD, thou art become  
gracious to thy land,  
thou hast turned away  
the afflictions of thy ser-  
uants. Plal. 83.

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of Deuotion.

Thou hast taken away al  
thy displeasure, & turned thy  
selfe from thy wraathfull in-  
dignation.

For if thou Lord hadst not  
helped vs, it had not failed  
but our soules had bene put  
to silence. Psal. 94.

But when wee said, our  
state haue slipped, thy mer-  
cy (O Lord) helped vs vp.

In the multitude of the  
sorowes that we had in our  
hearts, thy comforts haue  
refreshed our soules.

Our soules wanted still

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upon

The Talent

upon the Lord, our soules  
hanged vpon his helpe, our  
hope was alwaies in him,

In the Lords word will  
we reioyce: in Gods word did  
we comfort our selues. Ps. 62

For the Lord said, Call  
vpon me in the time of trou-  
ble, & I will heare thee and  
thou shalt praise me. Ps. 50.

So when we were poore,  
sickly, & in heauines,  
the Lord cared for vs: he was  
our helper and our deliuerer  
according to his word. Ps. 40

In our aduersitie and dis-  
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of Deuotion.

Greffe he hath lifted vp our  
head, and saued vs from bi-  
ter destruction. Psal. 17.

Hee hath deliuered our  
soules frō death: he hath sed  
vs in the time of dearth, hee  
hath saued vs from the noy-  
some pestilence. Psal. 33.

Wherefore will we offer in  
his holy temple, the oblation  
of thanksgiuing with great  
gladnesse: we will sing and  
speake praises vnto y<sup>e</sup> Lord  
our Sautour. Psal. 27.

We will giue thanks vn-  
to y<sup>e</sup> Lord: for he is gracious,

The Talent

and his mercie endureth for  
ever, Psal. 86, Psal. 106.

The Lord is full of com-  
passion and mercy, long suf-  
fering, plenteous in goodnes  
and pittie, Psal 103.

His mercy is greater than  
the heauens, and his graci-  
ous goodnes reacheth vnto  
the clouds, Ioh. 5. 7. Pl. 108.

Like as a Father pittieeth  
his owne childzen: even so is  
the Lord mercifull vnto the  
that feare him, Psal. 103.

Therefore will we praise  
thee and thy mercies, O

God:

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of Deuotion.

**G D D:** vnto thee will we  
sing, O thou holy one of Is-  
rael. Psal. 72.

We will sing a new song  
vnto thee, O God: we will  
praise y<sup>e</sup> Lord with Psalms  
and thanksgiving.

O sing praises, sing prai-  
ses vnto our God: O sing  
praises, sing praises vnto our  
King. Psal. 47.

For God is the King of  
the earth: sing praises with  
vnderstanding.

We will magnifie thee,  
O God, our King, we will  
praise

The Talent

praise thy name for ever and  
ever. Psal. 145.

Every day will wee give  
thanks unto thee, and praise  
thy name for ever and ever.

Our mouth shall speake  
the praises of the Lord, & let  
all flesh give thanks to his ho-  
ly name for ever and ever.

Blessed be the Lord God  
of Israel for ever: & blessed  
be the name of his maiestie,  
world without end, Amen.  
Psal. 72.

Glorie be to the father, &c.

As it was in the be. &c.

Prayers

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of Deuotion.

Prayers to be said before  
meales and after.

**A**ll things depend vpon  
thy prouidēce (O Lord)  
to receiue at thy hands due  
sustenance in time conueniēt.  
Thou giuest to them, and  
they gather it: thou openest  
thy hand, and they are satisfi-  
ed with all good things.

O heauenly father, which  
art the fountaine & ful trea-  
sure of all goodnes. We be-  
seech thee to shew thy mer-  
cy vpon vs thy chilozen, and  
sanctifie

The Talent

sanctifie these thy giftes  
which wee receiue of thy  
mercifull liberalitie, gran-  
ting vs grace to vse them  
soberly and purely, accor-  
ding to thy blessed will: so  
that thereby wee may ac-  
knowledge thee to be the au-  
thor and giuer of all good  
things: and aboue all, that  
wee may remember con-  
tinually to seeke the Spi-  
rituall food of thy Word,  
wherewith our soules may  
bee nourished euerlastingly:  
through our saviour Christ,  
who

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eateth,  
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of Deuotion.

who is the true bread of life,  
which came downe from  
heauen, of whom whosoever  
eateth, shall liue for ever, and  
raigne with him in glorie  
world without end. So  
be it,

Another prayer be-  
fore meales.

Whether ye eat or drinke  
(saith S. Paul) or what-  
soever ye do else, let all bee  
done to the prayse and glory  
of God.

Eternall

### The Talent

Eternall and everlasting  
God, father of our Lord Je-  
sus Christ, who of thy most  
singular loue which thou be-  
rest to mankind, hast appoin-  
ted to his sustentance, not on-  
ly the fruits of the earth, but  
also the foules of the aire, the  
beasts of the field, and fishes  
of the sea, and hast com-  
manded thy benefits to bee  
receiued as from thy hands  
with thankesgiuing, assu-  
ring thy children by the  
mouth of thine Apostle, that  
to the cleane all things are  
cleane,

cleane  
which  
word a  
to vs,  
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Christ

Our

of Deuotion.

cleane, as the creatures  
which bee sanctified by thy  
word and prayer: grant vn-  
to vs, so moderately to vse  
these thy gifts present, that  
our bodies beyng refreshed,  
our soules may bee more  
able to procede in all good  
works, to the praise of thy  
holy name, through Iesus  
Christ our Lord, Amen.

Our father which art, &c.

A

## The Talent

A thanksgiuing after  
meales,

**G**Lozy & praise be vnto  
thee most mercifull fa-  
ther, who hast fed, & daily  
doft feed al liuing creatures:  
we beseech thee, y as y hast  
nourished these our mortall  
bodtes with corporall foo,  
so thou wouldest replenish  
our soules with the perfect  
knowledge of the lively  
word of thy beloued Sonne  
Iesus Christ. Amen.

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of Deuotion.

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A Thanksgining before  
Dinner.

O Heavenly GOD, and  
most mercifull Father,  
which doest clothe the Ly-  
lies of the field, and in due  
time giueſt to all liuing  
creatures their meate, wee  
giue the moſt hearty thanks  
for theſe thy gifts, which we  
thy vnrorthy ſeruants are  
nowe ready to receiue, for  
the comfort and ſtrength of

th

our

The Talent

our weake natures, beseech-  
ing thee to giue vs grace to  
vse them soberly, thankfully,  
& as may bee best pleasing to  
thy most holy will, through  
Jesus Christ our Lord and  
Saviour. Amen.

After dinner.

**W**E can not by any  
meanes, we confesse,  
O heavenly Father, bee suf-  
ficiently thankful for the least  
of thy great mercies, which  
from time to time, thou hast  
in

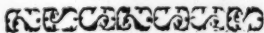
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Sonne  
Amen.



of Deuotion,

in such ample manner bestowed vpon vs: much lesse for all. But for as much as thou desirest no more, but the willingnesse of our hearts, we doe ascribe vnto thee all possible thanks that we are able, for thy so great loue towards vs, and also for seeing vs at this present; beseeching thee, that it may be profitable, both for y health of our soules and bodies, through Iesus Christ thy Sonne and our Saviour. Amen.

The Talent



A Thanksgiuing before  
Supper.

O, how infinite is the  
greatnesse of thy love  
towards vs (O heavenly  
Father) which hath not only  
given vs strength & abilitie  
of bodie, to trauell this day  
about our necessarie busi-  
nesses, and to labour in the  
vocation, vnto which it hath  
pleased thee to call vs : but  
also,

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neces  
and  
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loue  
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of Deuotion.

also, now at the end of this  
day, hast prouided thinges  
necessarie for the refection  
and strength of our weake  
members! For which great  
loue of thine, according to  
our bounden dutie, we yeld  
thee most heartie thanks,  
both now and euer. Amen.

After Supper.

**W**e giue thee most humble  
and hearty thanks, O  
merciful Father, which hast  
not onely created vs after  
thyne

The Talent

thine olone image and like-  
nesse, but also gauest thy  
dearely beloued Sonne to  
death for our redemption,  
and hast defended, fostered,  
and fed vs, even to this pre-  
sent time, with thy rich bles-  
sings. We beseech thee (O  
Father) to forgive vs our  
sins, & continue these thy  
mercies towards vs, and to  
increase our faith, and make  
vs every day more thankfull  
for them, through Iesus  
Christ our alone Saviour.  
Amen.

Thy

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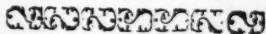
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of Deuotion.

**T**Hy Church disperit,  
O Lord, regard,  
Our gracious King  
defend,  
And giue vs grace,  
by fayth to liue,  
In thee,  
vnto the end. Amen.

FINIS.



The Talenc

*The fall of man by Adam, and  
his restitution by Christ.*

**B**Y Serpent sinne,  
by sinne came death,  
by death came life againe:  
By sinne and Serpent  
came likewise,  
both hell  
and lasting paine.  
Sith Christ therefore  
hath freed vs all,  
and purchast life  
by's death,  
I wil not cease  
to praise his name,  
whilst I haue  
any breath.

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A Table of all the Prayers  
contayned in this  
Booke.

AN Exhortation to the  
Christian Reader.

A Prayer to obtaine spiri-  
tuall wisdom.

A Prayer for increase of  
fayth.

A Thanksgiuing, for the  
death and passion of our Sa-  
uiour, and our redemption.

A godly and fruitfull  
Prayer, to bee vsed in the  
time of Plague or sicknesse,  
when wee feelee, as it were,

GODS

*The Table.*

**GODS** hand heauy vpon  
vs.

A Prayer for strength  
of faith, in time of persecu-  
tion for Christes sake.

A Prayer against the  
enemies of the trueth.

A Prayer in the Mor-  
ning.

A priuate Prayer for the  
Morning.

A priuate Prayer for the  
Euening.

Another Euening Pray-  
er.

Another Morning prayer  
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*The Table.*

to be vsed in priuat Families.

Another Euening Praier  
to be vsed in priuate houses.

A Prayer to be vsed at  
any time, by one alone pri-  
uately.

A Prayer vnto GOD the  
Father, beseeching him to  
heare vs, and turne his wrath  
from vs.

A Confessiō of our sinnes  
vnto GOD, beseeching him  
also to ouerthrowe our ene-  
mies.

A Thanksgiuing to God,  
for all his good blessings.

A

*The Table.*

A Prayer against the  
pride of our enemies.

A Prayer in the time of  
captivity.

The Prayer of SARA a-  
gainst barrenesse.

The Prayer of IONAS.

A godly and Christian  
prayer.

The Prayer of IESVS  
the Sonne of SYRACH.

The wordes of ELEA-  
ZAR before his martyr-  
dome.

The wordes of the seuen  
brethren, and their mother,  
briefly

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*The Table.*

briefly set downe, as notable  
and worthy to bee remem-  
bred. 2. Maccab. 7.

Comfortable Sentences a-  
gainst the feare of death.

The maner how to coun-  
sell them that be in danger of  
death.

How to speake to a man  
that is ready to giue vp the  
ghost.

A Prayer to bee sayd at  
the howre of death.

A thanksgiuing to God,  
for calling any of vs out of  
this miserable world.

Con-

*The Table.*

Comfortable places of  
holy Scripture, to be vsed in  
the time of affliction.

A godly Prayer to bee  
said at all times.

A Prayer for our most  
gracious Soueraigne Lord,  
King IAMES.

A Prayer for the Church  
of GOD, militant vpon  
earth.

A Prayer for the remissi-  
on of sinnes.

A Psalm of thanksgi-  
uing, for deliuerance from  
the plague, or any other kind  
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*The Table.*

of sicknesse, trouble or affliction.

Prayers to bee sayd before meales and after.

Another Prayer before meales.

A Thanksgiuing after meales.

A Thanksgiuing before dinner.

After dinner.

Before supper.

After supper.

The fall of man by ADAM, and his restitution by CHRIST.

FINIS.